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NARRATIVE



OF

MESSRS. MOODY ^{AND} SANKEY'S

LABORS IN

SCOTLAND AND IRELAND.

ALSO, IN

MANCHESTER, SHEFFIELD, AND BIRMINGHAM, ENGLAND,



ANSON D. F. RANDOLPH & COMPANY.

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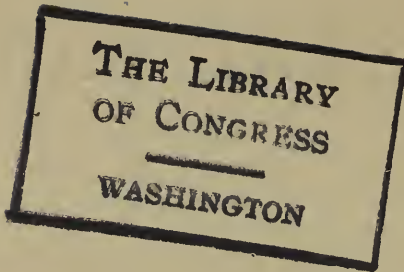
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NOTE.

THE following Narrative of the Religious Awakening in Great Britain and Ireland has been compiled from the voluminous correspondence of the BRITISH EVANGELIST, and THE CHRISTIAN, two weekly journals published in London.

In the preparation of this Narrative it was found necessary to condense the original matter, in order to bring the volume within reasonable limits. The aim of the editor, however, has been to present a consecutive account of the development and progress of the work in each of the places where it was prosecuted, and it is believed that the American reader will, in these pages, obtain something like a comprehensive view of this wonderful movement, and its immediate and marvellous results.

It is the design of the present publishers to issue in April or May, a supplementary pamphlet, which shall embrace an account of the subsequent labors of Messrs. Moody and Sankey in other parts of England.

FEBRUARY, 1875.

INTRODUCTION.

MESSRS. MOODY AND SANKEY.

THE HISTORY OF THEIR WORK.

IT is for obvious reasons desirable, when strangers like Messrs. Moody and Sankey are exciting so much interest, and producing so great an impression, that the public should be made acquainted with the circumstances that have brought them into the position which they now occupy. It ought to be known that they have not run unsent, and have not taken upon themselves, without due cause, the responsibility of the work which they are now carrying on. A brief sketch of the chief facts in Mr. Moody's life will show clearly how this matter stands.

Mr. Moody was born in the year 1837, in the State of Massachusetts, in the district which was the scene of the great awakening, under Jonathan Edwards, about a hundred years before. But so far from his inheriting anything from that remarkable movement, he had not even heard the Gospel of the grace of God till he was about seventeen years of age. Going about that time to Boston, to be trained for business in the establishment of an uncle, he one day went into the church of Dr. Kirk, a Congregational minister in that city. There, for the first time, he listened to an evangelical sermon. It had the effect of making him uncomfortable, and he resolved not to go back. He felt that his heart had been laid bare, and he wondered who had told the preacher about him. Something, however, induced him to go back next Sunday, and the impression was renewed. A Sunday-school teacher in whose class he had been, having come to see him and ask for him at his place of business, he opened up his mind to him, and he was enabled to enter into that peace and joy in believing to which he has been the instrument of introducing so many.

Not very long after this, Mr. Moody left Boston and proceeded to Chicago, where he entered into business for himself. Being full of the desire to be useful, he went

into a Sunday-school, and asked the superintendent if he would give him a class. In this school there were twelve teachers and sixteen pupils; and the answer to his application was that if he could gather a class for himself he would be allowed to teach them. Mr. Moody went out into the streets, and by personal application, succeeded in bringing in a score of boys. He enjoyed so much the work of bringing in recruits, that instead of teaching the class himself, he handed it over to another teacher, and so on, until he had filled the school. Then he began to entertain the notion of having a school of his own. He went to work in a neglected part of the city. Sunday is the day devoted by many to concerts, balls, and pleasure generally. Mr. Moody saw that to succeed in such a population, a school must be exceedingly lively and attractive, and as he observed that the Germans made constant use of music in their meetings, he was led to consider whether music might not be employed somewhat prominently in the service of Christ. Not being himself a singer, he got a friend who could sing to help him, and for the first few evenings the time was spent between singing hymns and telling stories to the children, so as to awaken their interest and induce them to return. A hold having in this way been established, the school was divided into classes, and conducted more in the usual way.

This school became the basis of wider operations. After a time a lively interest in divine things began to appear among the children. This led to the holding of meetings every night, and to the offering of prayers and delivery of addresses suitable to the circumstances of the children. These meetings began to be attended also by the parents, some of whom shared the blessing. It may be stated here that some of those young persons who were converted at this time, remain to the present day the

most valuable and active coadjutors in the work with which Mr. Moody is associated in Chicago.

In most cases neither the children nor their parents had hitherto been connected with any Christian Church. Mr. Moody began to find himself constrained to supply them with spiritual food. At first he encouraged them to connect themselves with other congregations. But it was found that in these they were next to lost or swallowed up: they felt themselves strangers, sometimes unwelcome strangers, while they lost all the benefit of neighborhood, mutual interest, and combination in the worship of God. Gradually, therefore, Mr. Moody felt shut up to taking charge of them, and supplying them with Christian instruction. Both school and church continued to increase, the school amounting to about a thousand, and suitable buildings were erected through the liberality of friends. Mr. Moody had by this time given up business, so that he might be free to give his whole time and attention to the work. As he felt himself called by the Lord to this step, he resolved to decline all salary or allowance from any quarter, and trust for his maintenance solely to what it might be put into the hearts of God's people to contribute. Being quite destitute of private means, this resolution showed that his faith in a divine call to give himself to Christian work was capable of bearing a great strain. At the same time, while adopting this course for himself, he has never pressed it upon others, unless they should clearly see it to be their duty. And while believing himself called to a kind of supplementary work in the ministry, he is very far from prescribing the same rôle to others. On the contrary, he is the steady friend of a regular ministry, being fully persuaded that in "ordaining elders in every city," the apostles meant to set up the permanent platform of the Christian Church. Mr. Moody is delighted to obtain the co-operation of the clergy; and among the many subjects of congratulation and thankfulness which his visit to Edinburgh has supplied, one of the most important has been, that from the very first he has been received most readily by the ministers, and has obtained from all denominations very cordial support. The clergy have shown by this that they take the same view substantially as Mr. Moody himself of the relation of the regular to

the irregular ministry. While believing the ministry to be a divine institution, they do not believe that it monopolizes the grace of God for the conversion of men and the upbuilding of the Church. God may move out of the regular course, and often does to show His sovereignty and to impress the truth. "Not by might, nor by power, but by my Spirit, saith the Lord."

Mr. Moody had acquired a position of much influence in the United States in connection with Sunday-school and mission work, when the war broke out between North and South. This led to a new turn being given to his labors. There was a large camp in the neighborhood of Chicago, to which he gave much attention, going there night after night and striving to bring the soldiers under the influence of divine grace. When the Christian Commission was organized, under the presidency of his friend, George H. Stuart, of Philadelphia, Mr. Moody became one of his most energetic coadjutors. He did not go into the army as an agent of the Commission, but he was President of the Executive branch for Chicago, and nine different times he went to one or other of the scenes of warfare, remaining some weeks and working with all his might. These services with the army were of no little use, not only in producing direct fruit, but also in developing that prompt and urgent method of dealing with men, that strenuous endeavor to get them to accept immediate salvation, which is still so conspicuous a feature of his mode of address. With wounded men hovering between life and death, or with men in march, resting for an evening in some place which they were to leave to-morrow, it was plainly, so far at least as he was concerned, the alternative of "now or never;" and as he could not allow himself or allow them to be satisfied with the "never," he bent his whole energies to the "now."

Mr. Moody's labors in the army were often much blessed. Of all his campaigns of this kind there was none on which he looked back with more pleasure than one in the State of Tennessee, in connection with troops under the command of General Howard. That General being in the fullest sympathy with Mr. Moody, their work together was very earnest and much blessed.

The war being ended, Mr. Moody had more time to develop his work in Chicago.

To set others to work in the vineyard had long been one of his chief aims, and by means of the Young Men's Christian Association, in which he took a great interest, he was highly successful. It is to be observed, that in America these associations are much larger and more influential than they usually are in this country, and that their operations ramify over a much more extensive sphere. Mr. Moody strove to inspire the Chicago Association with his own spirit, and to send them to work in the vineyard. The hall of the association became one of the stated scenes of his own labors. The association was very unfortunate in the matter of fires—its first building having been burnt down in 1867, and its second in the great fire of Chicago in 1871. According to Mr. David Macrae, "the lightning city" showed such activity of movement that the money for the second building was all subscribed before the fire had completed the destruction of the first. This, we believe, is somewhat hyperbolic; but in sober truth, the arrangements for the restoration of the building after the first fire were made with wonderful rapidity. The new building contained a hall of enormous size. Mr. Moody was accustomed to preach to his own people in the morning, to superintend a Sunday-school of about a thousand in the afternoon, and to preach again in the evening in the hall of the Young Men's Association.

In October, 1871, occurred the terrible fire which destroyed a great part of Chicago. Mr. Moody, with his wife and two children, was roused in the middle of the night to find the fierce fire approaching their dwelling, and, leaving his house and household gear to their fate (all the property he possessed), had to hurry along to seek shelter in the houses of friends. Mr. Moody's school and church, as well as the buildings of the Young Men's Christian Association, perished likewise in the conflagration. The feelings of himself and his fellow-citizens, on going to see the ruins, can hardly be conceived. But after the first stunning sensation was got over, faith and hope revived. In one month after the fire, a temporary erection was completed! No small energy must have been required to accomplish this, amid the confusion, the bustle, and the infinity of things that had to be attended to. But reared the wooden building was, and it has served the purpose of church and

school till now, when a new and substantial building is sufficiently advanced to allow the basement story to be used for public services.

Besides what he did for his own place of meeting, Mr. Moody took an active part in putting things in order after the fire. As President of the Young Men's Association, and having under him a staff of active workers, he received the contributions of many friends. Among the rest, the sum contributed by Edinburgh, approaching, if we remember rightly, to £2,000, was consigned to the care of the Mayor and himself. He fully shared in the feeling of affectionate gratitude which the ready help of this country on that occasion inspired. Many were moved to tears by that token of good-will and sympathy; it was hardly credible to them that Great Britain should be hastening to their help. There is less danger now of such men misunderstanding the real feeling of England towards the United States.

It was shortly before the fire that Mr. Moody and Mr. Sankey began to work together. Mr. Sankey was in business somewhere in Pennsylvania, and Mr. Moody, happening on some public occasion to sit near him, was attracted by his beautiful voice. The thought struck him that Mr. Sankey would be a valuable assistant to him in many ways, in the Sunday-school, in the church, and in the training of the Young Men's Christian Association. He accordingly entered into an engagement with him, and he has come with Mr. Moody to this country to help him in his work by conducting "The Service of Song." Mr. Moody has always been eager to secure music—and especially good music—as an aid in preaching the gospel. It is his belief that the gospel may be presented in song as well as in speech, and that while the song has a marvelously attractive power, it is also fitted to express better than plain speech the emotion suitable to the truths of the gospel. Abhorring the notion of providing a musical entertainment merely to please those who are not in the kingdom of God, he seeks to move their hearts and win them to Christ by truth expressed in the most winning tones. The idea of profaning the worship of God by uttering sacred words not felt by the singer, would be revolting; but it must occur to every one who has heard Mr. Sankey that the charm of his service is in the blending

of his heart with his song. There is not only no similarity, but an absolute contrast between Mr. Sankey's hymns and the performances of paid professional singers, who will often sing the most sacred words, not because they are feeling them, but to let the audience hear how well they can sing. It is also in subservience to spiritual ends that Mr. Sankey uses the harmonium. It has been found quite compatible with spiritual and hearty worship; and the probability is, that at extra meetings, for Sabbath-schools, congregational soirees, children's churches, and the like, its use will now become more common among us.

When things had settled down after the Chicago fire, Mr. Moody began to think of permanent premises for his school and church. A suitable site was secured, and it was resolved to proceed with the erection of a large and commodious building, which, besides accommodation for the schools, will have a hall or church, containing sittings for 2,500. The cost of the whole will be about £20,000. Mr. Moody, by his disinterested labors, has made so many friends all over his country that the contributions have flowed freely from all parts. Among the most interesting was a colossal subscription from 500,000 Sabbath-school children, of five cents each, all anxious to have a brick in Mr. Moody's tabernacle. From Pekin he received a contribution of \$300 from an unknown friend. A few converted Chinamen collected a few dollars even from their Pagan countrymen. A little while ago it seemed likely that the whole sum necessary would be provided, but the collapse in business which has occurred may deprive the enterprise of some of the expected contributions.

We are not aware what were the deeper reasons that induced Mr. Moody to devote the time which he is now giving to evangelistic work in this country. We should suppose that he was influenced by the feeling that the churches here stand specially in need of the application of those brisker, livelier, more direct modes of appeal which are more characteristic of America. He may have thought that there was a great amount of solid knowledge and doctrinal orthodoxy here, and that if it could only be kindled up by a spark from heaven, the results would be very remarkable. The immediate cause of his coming over to spend a year was

that he was invited by two gentlemen—Mr. Pennefather, of London, and Mr. Bainbridge, of Newcastle. It was a singular circumstance that both these gentlemen died before or about the time of his arrival. The time selected for his visit to this country was very characteristic of the man. His new church had begun to be built, and his schools and congregation were soon to be transferred from the temporary building to the basement story (all that is yet ready) of the new one. Most pastors would have thought that at such a time there was a special reason for their staying at home. Mr. Moody, however, felt that were he to stay, the burden of a thousand little things would be thrown on him, which others could arrange as well as he could, and which in his absence they would have to arrange. Not having had a house of his own since the fire, he was less tied to home, and his family being, like all Americans, fond of traveling, his wife and children have come with him. In regard to the spiritual superintendence of the congregation, it is supplied in a large measure by members of the flock, with occasional help from other pastors. Mr. Moody trains his people to be independent in fact, as they are Independent in name. It may be stated, however, that in one respect the congregation is Presbyterian; it is governed by a session, not by the whole membership. We understand that Mr. Moody has found no reason to regret that his congregation and schools have been left under this kind of arrangement, the reports of their welfare and progress being very satisfactory.

On arriving in this country in mid-summer of last year, Messrs. Moody and Sankey's first field was York. Their progress there was slow. They had to win their way to the confidence of the people, and that by slow degrees, as at first they had none of the clergy to back them, and there was a general suspicion or uncertainty with regard to them. The other towns visited in the north of England were Sunderland, Newcastle, and Carlisle. In some of these the impression produced was very great. Newcastle especially responded in a wonderful way. The work of grace seemed to advance there wonderfully, and the power of Heaven fell on the hearts of the people. Some friends in Edinburgh, hearing of what was doing in Newcastle, invited Messrs. Moody and Sankey to pay a visit to Edinburgh.

Mr. Kelman, of Leith, went twice to New-castle to judge of the work for himself, and returned full of joy and expectation. Accompanied by Mr. Sankey, Mr. Moody came to Edinburgh about the middle or towards the end of November. Here they were received with much cordiality by influential members both of the clergy and the laity. Our readers are familiar with the progress of the work in this city and in Leith. Mr. Moody has taken a remarkable hold of the people of Edinburgh; and of Mr. Sankey's influence, if there were no other evidence of it, it would be enough that his hymns have become popular melodies, and that they are being sung or hummed everywhere by old and young.

What are the elements of Mr. Moody's power? He is not a man of much education or culture; his manner is abrupt and blunt; his speech bristles with Americanisms; his voice is sharp, rapid, and colloquial; and he never attempts anything like finished or elaborate composition. But he is in downright earnest. He believes what he says; he says it as if he believed it, and he expects his audience to believe it. He gets wonderfully near to his hearers, without any apparent effort. Whatever size the audience may be, he is at home with them at once, and he makes them feel that they are at home with him. He is gifted with a rare sagacity, an insight into the human heart, a knowledge of what is stirring in it, and of what is fitted to impress it. He has in his possession a large number of incidents and experiences well-fitted to throw light on the points he employs them to elucidate, and to clench the appeals which he uses them to enforce. In addition to all this, he has a deeply pathetic vein, which enables him to plead very earnestly at the very citadel of the heart. At first his tone may seem to be hard. He will take for his text, "There is no difference," and press the doctrine of universal condemnation as if the worst and the best were precisely alike. Possibly the antagonism of his audience is somewhat roused. But by and by he will take them with him to some affecting deathbed, and his tone will show how profoundly his own heart is stirred by what is happening there. The vein of pathos comes out tenderly and beautifully. He seems as if he were lying on the ground pleading in tears with his hearers to come to Christ. But, most important of all, he

seems to rely for effect absolutely on divine power. Of course, every true preacher does, but in very different degrees of conscious trust and expectation. Mr. Moody goes to his meetings, fully expecting the divine presence, because he has asked it. He speaks with the fearlessness, the boldness, and the directness of one delivering a message from the King of kings and Lord of lords. And he takes pains to have his own heart in the spirit of the message. He tries to go to his audience loving them, and actively and fervently longing for their salvation. He says that if he does not try to stir up this spirit of love beforehand, he cannot get hold of an audience; if he does, he never fails. He endeavors to address them with a soul steeped in the corresponding emotion. He seems to try, like Baxter, never to speak of weighty soul concerns without his whole soul being drenched therein.

With all this, there is in Mr. Moody a remarkable naturalness, a want of all approach to affectation or sanctimoniousness, and even a play of humor which spurts out sometimes in his most serious addresses. Doubtless he gets the tone of his system restored by letting out the humor of him after a long day's hard and earnest work. For children he has obviously a great affection, and they draw to him freely and pleasantly. We should fancy him a famous man to lead a Sunday-school excursion party to the country, and set them agoing with all manner of joyous and laughing games. We are sure he himself would be the happiest of the party, enjoying the fun himself as well as pleased at their enjoyment of it. The repression of human nature, or the running of it into artificial moulds, is no part of his policy. We are sure he must agree with the late Dr. Guthrie, that there is nothing bad in human nature except its corruptions, and that our aim should be not to destroy it or any part of it, but to get it restored, as God at first made it. His instincts of sagacity make him recoil from all onesidedness, and desire that men and women, under God's grace, should hide no true accomplishment, and lose no real charm.

At public meetings, Mr. Sankey seldom goes beyond the singing, except to say a few words connected with his hymns, or to give some little incident fitted to encourage and stimulate. The feeling thrown into his singing and the beauty of the

singing itself are his great charms. Mr. Sankey is very particular about distinctness of articulation, and in his solos every word and syllable may be heard as distinctly by his audience as if he were speaking. In the after meetings, Mr. Sankey takes a more prominent part. He converses with the anxious, and gives them suitable instruction and counsel. Mr. Moody's mode of dealing with the anxious is marked by great urgency. He shuts them up to a decision, and will hardly let them out of his hands till they have announced their purpose to give themselves to Christ.

It would be difficult to say if ever Edinburgh has been moved to a similar extent in connection with spiritual things. The Reformation, no doubt, was a great spiritual movement, and there were other great movements in the seventeenth century. In July, 1741, George Whitefield came to Edinburgh, after having been in many parts of Scotland, and his movement was wonderful. A week had not elapsed before concern about salvation began to break out. The broken in heart would come to him about the dawn of day, and at seven o'clock every evening he had a service in the open air in the park of the Orphans' Hospital, where the North British Railway Station now is. Later in the day he had another service, and in the evening he was again visited by the anxious. Three weeks after he came he writes like one amazed, and says he verily believes there are three hundred in the city anxious about their souls. He does not know how he is to tear himself away from Scotland. But Edinburgh then had probably not more than one-sixth the population it has now, and as they were all living closely and compactly in the Old Town, a spiritual movement had fewer physical obstacles and difficulties. The movement now going on is probably of much larger dimensions, even proportionally, than that under Whitefield. Thirty years ago William Burns held large meetings in Edinburgh, but the community was not roused in anything like the degree in which it is roused now. One great effect of the movement now going on in Edinburgh is, that other parts of the country are getting into the spirit of hope and expectation. Whenever this spirit is awakened, spiritual results are likely to follow. Whitefield ended his Scotch campaign where Moody and Sankey have begun

theirs. We trust that no less a blessing may rest on their labors than on his, and that they too may find, when the term for their return draws nigh, that they cannot yet tear themselves from Scotland.—*Ab. from The Daily Review, Jan. 6th.*

MR. SANKEY'S MUSIC AND SINGING.

No stranger who has ever visited Glasgow has been privileged to sing to such numerous, crowded, and attentive audiences, as Mr. Sankey. He has introduced amongst us a style of music which to a great extent is new in public worship. In Scotland, our service of praise has been hitherto chiefly confined to the use of *psalms*. In many of our churches, *hymns* have been used to a considerable extent, and gradually this style of music is finding its way among all denominations. Mr. Sankey has given us a clearer understanding of what is meant under the third division of the apostle's classifications, viz., *spiritual songs*. He literally "sings the gospel," just as truly and not less powerfully than his friend Mr. Moody preaches it. This element of solo singing in public worship is quite new to us in Scotland, and has proved to be so effective, so attractive, and has been so much blessed amongst us, that it is to be hoped that many who are gifted with the power of song, may take courage, and be induced to follow Mr. Sankey's example, and use this power of song as a new means of bringing the truths of the gospel before the masses of our people. The charm and power of Mr. Sankey's singing are its intense earnestness, and the clear, plain, simple enunciation of every word sung. It is manifest to every one that he feels intensely the truth he is singing, and that he is determined that every one shall hear it and feel it also. He comes with a divine message to his audience, and sets himself to make it known to every one and to be realized by all; hence the deep impression produced by his singing. What he sings is nothing new to us, but how he sings is very new indeed. His songs are simple. The subject is the old, old story. The words are plain and pleasant, but nothing extraordinary; often not to be compared to those of our well-known psalms and hymns. The music is generally pretty and pleasant, but little more; a small por-

tion of it has any claim to originality. Much of it is so Scottish and Irish in its construction that to our people familiar with such music, it is sometimes difficult to realize that what we hear is sacred song. Usually short turns and strains remind us irresistibly of something we know, but cannot recall. In some of the melodies the effect is more marked. Who does not feel the sweetness of familiar Irish melody in "Sweet by-and-by," and the "Valley of Blessing," and the thorough Scottish ring in such songs as "Hold the Fort," "Sweet Hour of Prayer," "The Gate Ajar," "Here am I, send me," and many others. It takes us by surprise to hear gospel truth wafted in the strains of our national music; but is it not possible that this may be the true though unexpected reason why these simple songs have found such a direct and wonderful entrance to the Scottish heart? Mr. Sankey has a fine, full, soft, baritone voice, well trained, and over which he has complete mastery—the organ he uses as a mere accessory, though sometimes its help

is not beneficial—for instance, in the song "I am so glad," the effect of the compound triple time is very striking, being quite unknown to us in church music, but the organ having no accent cannot mark this effect, and the first line is always heard in a monotonous staccato style, which unfortunately our audience are too ready to follow. When Mr. Sankey sings clearly out, so as to drown the organ, it is all right, but when our choirs and congregations are left alone to sing this song, they do so in an undecided common time greatly marring its beauty. In the chorus the effect is generally better, for the marked accent of the words helps to keep them right. Mr. Sankey's singing has not the least pretension to be artistic: nothing can be more plain and natural. The music with him is a secondary matter: the words are of the first importance. He sings the words and brings out their full meaning and expression. The music is made subservient, and in time and accent is constantly varied, so as *to fit the words*.

THE WORK IN SCOTLAND.

EDINBURGH.

I.

PRAYER AND FASTING.

Nov. 28, 1873.—We are having a very good time here just now, under the preaching of Mr. Moody and the singing of Mr. Sankey.

We are all delighted with them; ministers of all denominations are joining cordially in the work, and God is indeed working graciously. About 2,000 are out every night hearing; many more come and cannot get into the church. Two churches are to be opened simultaneously each night next week.

The singing of Mr. Sankey lays the gospel message and invitation very distinctly and powerfully on the consciences of the people; and Mr. Moody's gospel is clear, earnest, distinct, and well illustrated—telling of death and resurrection—the “gospel of God.” He is a first-rate workman, and very practical, and God has been blessing his preaching.

Every evening there has been a number of souls coming into the inquiry rooms; but last night, when preaching on “the Son of man came to seek and to save that which was lost,” the *Spirit* seemed to be working in special power, and old *Formality* got his neck broken, and the wounded and weeping souls came into the inquiry meeting in droves. I had to speak at one time to seven all at once, because there was more corn than reapers; and others were similarly circumstanced. I saw Mr. Moody all the evening with generally more than one. Three rooms were open for inquirers, and I don't know what they had in the others, but we had about forty names on the paper at the close, of those we conversed with in our room. Mr. Moody keeps with us in the elders' vestry. Others, who are less susceptible and can stand at doors, do so, and lay hold of the people as they retire. About one hundred, I should think, were spoken with privately last night, and numbers of them decided for Christ. About ten did so (or professed to do so), in conversation with myself. May the Divine Spirit make it a grand reality to their souls that Christ

is theirs! On Tuesday night I had seven who professed conversion.

On Wednesday I fought away with two only, both chronic cases, deep in the mire of their own thoughts, and feelings, and reasonings, and I left them very much the same as I found them. (One of them has been saved.) This was, I suppose, to teach me this lesson, that it is altogether God's work to save, and man is powerless.

This experience made me go out next night with Jesus' word on my lips, “This kind goeth not out but by *prayer* and *fasting* ;” *prayer* is the symbol of our dependence upon God, and fasting is the symbol of “no confidence in the flesh”—or self-renunciation. No devil has so powerful a hold of an anxious soul but that *prayer* and *fasting* will cast him out in the name of Jesus.

Our noon prayer-meeting is well attended; about 700 are out daily, and there is a remarkable quickening and earnestness among ministers and Christians generally. I know Edinburgh well, and I am safe to say that I never knew a time when there was a greater appearance of harmony among Christians; unity among the Lord's workers; and humble, prayerful waiting upon God for blessing.

II.

“I HAVE FOUND JESUS.”

Dec. 2, 1873.—The work here still makes good progress. On Friday there was much blessing to Christians, and numbers of souls were also brought in. On that evening we had delightful work in the inquiry meeting, and, I think, I had about half-a-dozen I had good hope of. One was specially interesting, a stranger from beyond Stirling. She was passing through, came to the meeting, heard, was awakened, came into the inquiry meeting, and into my hands, along with a girl of twelve, and both professed to see the way of salvation in Acts xiii. 38, 39. This woman was astonished to hear that she had just to believe what she read there to be saved. She said, “Is that all? have I only to be-

lieve it?" "Just to believe that forgiveness is yours as a gift from God." "Then I do believe." "Then God says you are justified from all things."

On the Lord's-day morning Mr. Moody preached very effectively to Christians in Dr. Andrew Thompson's Church, and in the evening there were three meetings, one in the Barclay Church, another in Viewforth Free Church, and a third in Fountainbridge Church. About 3,000 heard the Word from Mr. Moody that day.

Mr. Moody preached first in Barclay Church at six o'clock, then Viewforth at 7:45. Then he went down to Fountainbridge Church, where Dr. Bonar had been preaching till he came, but they had despaired of Mr. Moody coming; and just as we were at the church door we met the people coming out, which seemed rather provoking, but Mr. Moody said, "We'll go back and get the inquiry meeting at Viewforth Church," and just as we got back the inquiry rooms were filled—there looked like 200—but there were many workers among them—about one-half were Christians.

One soul, we saw, took Christ there; but I had quite a number at the Barclay Church, where I had conversed with the anxious for one hour previously. It was now ten o'clock, and we left off and came home filled with joy in the Lord over new-born souls. We are thankful for the interest manifested, and the first drops of the plentiful rain.

Large numbers were out again last night, and we had a meeting for inquirers at the Free Assembly Hall. About forty confessed that they were new converts, and about forty stood up as anxious to be saved, and were asked to go to the other side of the hall, where they were conversed with.

I got down beside a young lady whom I saw anxious last night in the inquiry meeting, but did not have the opportunity of speaking to her, and kept at work for an hour with her over the Word of God. I could not tell you at length the deep interest of this case; but at the close I had some hope that she has divine life and will yet get liberty.

A beautiful incident happened as I was speaking to her. A young girl bounded up to us and said, with an overflowing joy, "I am the girl you spoke to at the Barclay Church and gave the book to;

now I am just going, but could not leave without coming to tell you that *I have found Jesus.*"

We had a very sweet meeting at noon to-day. Mr. Moody gave us the prayers that God does not answer—Moses, Elijah, Paul. I pointed out to him afterwards, to his great delight, that Moses' prayer was answered, to see the land 1483 years afterwards, but not as in the midst of Israel, but in better company, with Jesus in the midst, on the mount of transfiguration; and he saw the land in the light of the glory of Christ. And when he returned he did not care a bit for the land. He was all taken up with Christ, and instead of speaking of it or the goodly mountain and Lebanon, he and Elias spake to Him of His decease that He should accomplish at Jerusalem, the thing nearest his heart. That is the sight we, too, shall get of it (if we do not see it now) when He comes in His glory, and all His saints with Him.

III.

THE FIRST NIGHT IN BROUGHTON PLACE CHURCH.

Tuesday Night, Dec. 2d.—We have had a most impressive address from Mr. Moody this evening in Broughton Place Church, on the text, "*Where art thou?*" He spoke very solemnly to Christians, and said if they were to wake up, Edinburgh would be filled with awakening from one end to the other, inside of forty-eight hours. Then he spoke to sinners, and it was most alarming. The three steps to hell, he said, were—

1. *Neglect*; 2. *Refuse*; 3. *Despise*.

He told them, even weeping, of their danger, and besought them to get the question settled now. Ah, it is that tender, weeping power in dear Mr. Moody, that is so overwhelming to sinners. He is now preaching in one of the best and largest churches of the New Town, and yet he has been quite as faithful as when among the poor last week in the Old Town; and there have been some marked cases of awakening. Mr. Sankey's singing of "Jesus of Nazareth" had a fine effect upon them. I saw it striking in upon the hearts of many; and many weeping eyes told of its power. A widow in front of me, with her little boy by her side, was moved deeply, and publicly addressed by

Mr. Moody, listened with very wistful eyes; and both of them came to the second meeting. I was anxious about the result of the inquiry meeting in that church, and they were rather long in coming in, but it turned out nearly as good as before. About fifty were conversed with this first night, and there seemed to be quite a number that believed.

The first I got hold of was a working man; and after showing him in the Word the way of life and peace, and getting him to decide, he said:

"My wife's here."

"Where?"

"Sitting there by herself."

"Please bring her here."

She, too, professed faith in the Lord Jesus Christ, and they went home together believing.

Then I got a youth about eighteen in a terrible state of anxiety, and wrought with him a long time, and though hopeful, I do not know that he sees clearly; but he lives near me, and I hope to see him again tomorrow. The life is in, I believe, but he wants liberty.

Then I got a word with about a dozen besides, and gave them books.

I saw three all at once profess Christ in Mr. Moody's hands.

But there were chronic cases that baffled the whole of us, and after ten o'clock there was a man in a corner to whom Mr. Gall had spoken all night, who was all but desperate with conviction. Mr. Moody prayed with him, and he was bowed down and weeping, but we had to leave him still in bondage, showing how entirely it is God's work to set a soul free.

A thing of some special interest to me happened as I was giving in the names. The recorder said to me, "Mr. Reid, you are my wife's spiritual father."

I said I was not aware of it. "When was it?"

"It was in the last revival about twelve years ago, and she used to attend all your meetings when you lived in Edinburgh."

I said I was glad to hear it, and, most likely, I would know her if I saw her.

It is delightful to find fruit "after many days;" it gives one more confidence and hopefulness that what we are now seeing in blossom will ripen into precious fruit."

IV.

FAITH.

TO-NIGHT (*Thursday, Dec. 4.*) we have had a good time. Mr. Moody preached on faith. But you will know what it was when I tell you that it was scriptural, and it was very convincing. Mr. Sankey sang "*Jesus of Nazareth passeth by.*" There was a power in it; many wept. At the close I had three or four anxious sinners, and about as many anxious saints. Mr. Moody had a goodly number professing faith in his hands. Others also were busy. I had some interesting cases of saints in darkness who again got light. Just as I was leaving, Mr. Moody put into my hands a young lady who had been conversed with by one and another all the evening; and just as I spoke the *very last word I intended to speak to her*, her face was lighted up with joy, and she said, "I now trust in the Lord Jesus." Dr. Thomson remarked as we were coming out, that he thought it had been a night of more solid work than any we have yet had. One good thing in being in one of the New Town churches is, that "the poor rich," as a noble worker calls them, have got a chance for their souls. The most respectable men and women have been plentiful in the meeting, and not absent from the inquiry rooms. The poor have far more privileges and opportunities of being saved than the better classes. But they, too, are getting a chance now; and we have seen some marked instances of salvation among them. We returned home, praising God for His grace and blessing.

V.

THE INQUIRERS' MEETING.

Dec. 5, 1873.—I desire to give you an inkling of the work in the inquiry meeting as I have seen it for the past fortnight. I have observed that Mr. Moody speaks to inquirers with an open Bible in his hands, fixing them down to the Word of God, and anchoring their souls on the living rock of the Holy Scriptures. He also gets them to their knees in prayer; and I have seen them rising from his side by twos and threes, wiping their weeping eyes, and smiling through their tears, confessing Christ.

My conviction is, that in the inquiry room in the Barclay Church, where we

were, not fewer than fifty souls appeared in a hopeful way to continue their journey heavenward, during the first week.

This week, and especially on Friday night, there have been, we believe, as many in the rooms below the Broughton Place Church; and Dr. Thomson said on Friday night before we left, "I think there could not have been fewer than one hundred inquirers here to-night, and I think more have professed faith in Christ than any night." It was very cheering to see the great heartiness with which Dr. Thomson entered into the work of the inquirers' meeting; and also to see other ministers there, in considerable force, from his own church and other churches engaged in pointing sinners to Christ. Having been every night at work for an hour and a half in the inquiry meeting, and judging of the work from seeing about forty come to Christ in my own hands, I judge that the Lord is doing marvelous things among us, whereof we are glad.

Seven professed faith in Christ all at one time in one company, and we had a conviction that it was reality in at least four of them. On Friday night, after Mr. Moody's solemn word, there seemed to be a great smashing up of souls (as Mr. Radcliffe used to call it), and among others, a lady came into my hands from San Francisco, California, here for the healing of her body; and her trouble was that the Spirit, she thought, had left her. We showed that her anxiety to be saved and her clinging to Christ were evidences to the contrary; and she left after ten minutes' conversation in a state of blessed emancipation and comfort. She was brought to me by one who got out of bondage the night before; and I said, "Perhaps you will be bringing two each on Sunday night." Thus the work of the inquirers' meeting is self-propagating.

VI.

WEeping FOR A NIGHT, JOY IN THE MORNING.

THE last case we dealt with on Friday night was the most solemn we have seen, except that man who was specially prayed for in the noon-day meeting the other day, and saved that night. This was a young woman weeping floods of tears. She complained of a hard heart, and feared the scorn of the ungodly when she

went home; she faintly professed faith in Christ.

I felt such an interest in this girl that I could not sleep without sending her a line by post, inviting her to come next day that my wife might read the Scriptures with her, and tell her more about the Lord Jesus. She came: I was at a meeting I have on Saturday evening. We made special prayer for her, and the person who led us seemed to get near to God, and we had a conviction that we were heard. It was so; for on my return home, I was met with the cheering intelligence, "The girl has been here: I have read with her for nearly two hours; and she has just left, saved and happy. She said she faintly believed last night, as you said, but she is now at liberty, and says she never saw the fullness and freeness of salvation as she sees it now. Her eyes were red and swollen with weeping last night; but she was looking bright and smiling; and the only tears she wept were tears of expressed gratitude, that Jesus had received her, and that we had been so interested in her as to care for her for Jesus' sake as we had done." We have seen her since, and she is looking unto Jesus; but her demeanor is quiet and subdued, and she looks as one would do who had just escaped from drowning, or from a terrible railway collision.

VII.

THE SATURDAY MEETING.

Dec. 6.—We have had a meeting to-day for parents and children. It assembled—about 2,000 were present; the parents got a good word. Our dear brother Sankey's singing happily gave the gospel to the children in a number of gospel hymns.

Mr. Moody addressed parents from Deut. iv. 5–11; v. 29; vi. 7. Some young people think they hear too much about Christ and salvation from their parents, but here they have authority from God to speak of them, morning, noon, and night; when lying down and rising up; when sitting in the house and walking by the way. There should be the most diligent instruction of the young by parents, storing their minds with the Word of God.

Then from Mark x. 13–17 he addressed the children, and said that this is the only time when Christ was said to be much displeased. He told of the daughter of an

infidel dying in peace, after being only five weeks at the Sunday school. Also, of a boy of twelve, who heard Dr. Chalmers preach, and came, at the close of the service, and said he had nothing to give, but he would give himself to Christ. He did so, and has been the means in our country of establishing many Sabbath-schools, with tens of thousands of scholars, and out of them have grown as many as thirty-eight churches, in which are many precious souls saved and happy, all through this boy coming to Christ and giving himself to Him.

VIII.

MESSRS. MOODY AND SANKEY IN BROUGHTON PLACE CHURCH.

AFTER the labors of Messrs. Moody and Sankey in Broughton Place Church for a week, I am sure you will give me some space in your paper for the statement of a few facts and impressions.

I should consider it a very superfluous work to say anything of the trustworthiness of these excellent men. They have come amongst us not as unknown adventurers without "letters of commendation," but as long-trying and honored laborers in the fields of evangelism in their own country, and more recently in Newcastle and other towns in the north of England, where there appears to have been a pentecostal blessing in which every denomination of Christians has shared. And the ministers, and elders, and deacons of our different churches that have gathered around them every evening, and shared with them in their blessed work, prove the confidence in which they are held by those in whom the Christian people of Edinburgh are accustomed to place confidence.

The service of song conducted by Mr. Sankey, in which music is used as the handmaid of a gospel ministry, has already been described in your columns. I have never found it objected to except by those who have not witnessed it. Those who have come and heard, have departed with their prejudices vanquished and their hearts impressed. We might quote, in commendation of this somewhat novel manner of preaching the gospel, the words of good George Herbert :

"A verse may win him who the gospel flies,
And turn delight into a sacrifice."

There is nothing of novelty in the doctrine which Mr. Moody proclaims. It is the old gospel—old, yet always fresh and young, too, as the living fountain or the morning sun—in which the substitution of Christ is placed in the centre and presented with admirable distinctness and decision. It is spoken with impressive directness, not as by a man half convinced and who seems always to feel that a skeptic is looking over his shoulder, but with a deep conviction of the truth of what he says, as if, like our own Andrew Fuller, he could "venture his eternity on it," and with a tremendous earnestness, as if he felt that "if he did not speak the very stones would cry out." The illustrations and anecdotes, drawn principally from his strangely-varied life, are so wisely chosen, so graphically told, and so well applied as never to fail in hitting the mark.

I wish once more to call attention to one essential feature in the action of these good men—the daily noon-day meeting for prayer. It began some weeks ago in an upper room in Queen Street Hall. That was filled after a few days. Next it was transferred to Queen Street Hall, which is capable of holding 1,200 persons. It was not long ere this became overcrowded, and now there are full meetings every day in the Free Assembly Hall, which is capable of holding some hundreds more. It is a fact with a meaning in it, that simultaneously with the increase in the noon-day meeting for prayer has been the increase in attendance in Broughton Place Church at the evening addresses, and also in the number of inquirers afterwards. Before the end of last week every inch of standing-ground in our large place of worship was occupied with eager listeners, and hundreds were obliged to depart without being able to obtain so much as a sight of the speaker. The number of inquirers gradually rose from fifty to a hundred per night, and on Monday evening this week, when the awakened and those who professed to have undergone the "great change," were gathered together in our church hall, to be addressed by Mr. Moody, no other persons being admitted, there were nearly three hundred present, and even these were only a part of the fruits of one week. I wish to give prominence to the statement that the persons who conversed with the perplexed and inquiring were ministers, elders, and deacons, and qualified private members of

our various churches; and also Christian matrons and Bible-women, as far as their valuable services could be secured.

And now, at the close of the week of special services in Broughton Place Church, I wish to repeat the statement in your paper which I made on Monday in the Assembly Hall, that there is no week in my lengthened ministry upon which I look back with such grateful joy. I would not for the wealth of a world have the recollection of what I have seen and heard during the past week blotted out from my memory. When Howe was Chaplain to Cromwell at Whitehall, he became weary of the turmoil and pomp of the palace, and wrote to his "dear and honored brother," Richard Baxter, telling him how much he longed to be back again to his beloved work at Torrington. "I have devoted myself," he said, "to serve God in the work of the ministry, and how can I want the pleasure of hearing their cryings and complaints who have come to me under convictions." I have shared with many beloved brethren during the past week in this sacred pleasure, and it is like eating of angels' bread, first to hear the cry of conviction, and yet more to hear at length the utterance of the joy of reconciliation and peace!

I was much struck by the variety among the inquirers. There were present from the old man of seventy-five to the youth of eleven, soldiers from the Castle, students from the University, the backsliding, the intemperate, the skeptical, the rich and the poor, the educated and the uneducated; and in how many instances were the wounded healed and the burdened released!

It may be encouraging to Christian parents and teachers to be told that very much of this marvelous blessing, when once begun in a house, has spread through the whole family, and those who already had the knowledge of divine truth in their minds by early Christian education, formed by far the largest proportion of the converts. The seed was there sleeping in the soil, which the influence from above quickened into life.

There was a considerable number of skeptics among the inquirers, but their speculative doubts and difficulties very soon became of no account when they came to have a proper view of their sins. Some have already come to tell me of their renunciation of unbelief, and their

discipleship to Christ. One has publicly announced that he can no longer live in the ice-house of cold negations, and has asked Mr. Moody to publish the address which brought light to his heart, and to circulate it far and wide over the land.

I witnessed no excesses in the inquiry rooms, but there was often deep and melting solemnity, sometimes the sob of sorrow, and the whispered prayer of contrition or gratitude. There must, however, occur at times imprudent things and excesses in connection with even the best works that have imperfect though good men employed about them. But cold criticism that is in search of faults, or ultra-prudence that attempts nothing from fear of making mistakes, is not the temper in which to regard such events. I would not dare to take either of these positions, "lest haply I should be found to be fighting against God."

I have already expressed my high appreciation of Mr. Moody's manner of addressing. If some think that it wants the polished elegance of certain of our home orators, it has qualities that are far more valuable; and even were it otherwise, the great thing is to have the gospel of the grace of God clearly and earnestly preached to the multitudes who are crowding every night to listen to him. When the year of jubilee came in ancient times among the Jews, I suspect the weary bond-slave or the poor debtor cared little whether it was proclaimed to him with silver trumpets or with rams' horns, if he could only be assured that he was free.—I am, etc.,

ANDREW THOMSON.

63 Northumberland Street,
Edin., Dec. 9, 1873.

IX.

December 7th.—There was a meeting at Broughton Place Church—two thousand present. Another at Free Lady Glenorchy's Church—one thousand present. Mr. Reginald Radcliffe was in the Free Assembly Hall—fully one thousand present; so that upwards of four thousand heard evangelistic preaching. The meetings have been full of interest—hundreds cut up by the truth, and the gospel preached in the power of the Holy Ghost. Christians seem filled with joy, and ready to take each other to their bosoms; there

is such a fine spirit of love and unity pervading their minds.

Mr. Moody was speaking of the sinners' excuses in Luke xiv. this evening at both the meetings.

A number of blind children were awakened. There were also some good cases here too among men and women, as well as at the other church. I have been preaching in a neighboring town, but I am told that Mr. Moody has preached like a giant to-night, and there was great power. Mr. Sankey had also much power in singing, "Prodigal Child" and "Free from the Law."

SECOND MEETING WITH YOUNG CONVERTS.

Monday, Dec. 8th.—This evening there was a prayer-meeting in Dr. Thomson's church, and the inquirers met Mr. Moody in the room below along with those who had been recently converted. About seventy stood up and told of the blessing they had received through Mr. Moody's preaching and the Word of God as it had been brought before their minds. This indicates a considerable awakening; for I judge that for every one who comes to the inquiry meeting to be conversed with, there must be nine who go home with the arrow of conviction in their souls. Few could summon up courage to go there and face strangers. The most part go home to weep, and pray, and read, and ponder alone.

There has been some very blessed work this evening. There seemed to be a goodly number of inquirers, and men and women well qualified to speak with them. We were occupied with four young men for the greater part of the evening, and they all professed faith in Christ, but we fear they only saw men as trees walking; but if there is life the liberty will come by-and-by. On going to ask Mr. Moody to come to speak with them, I found him at the door trying to find out the condition of all that went out. Just as I went up to him, he was saying to three ladies, "Oh, surely you will not think of leaving without Christ. He will converse with you."

And so saying, he got them down on a seat, and me beside them, and left. I could judge from their Bibles, that were well marked, that they were not careless persons, but probably Christians who would not like to commit themselves by

saying they were "saved," but who had a secret trust in Christ; and I think I was right, for no sooner did I bring before them in an earnest and personal way one or two texts, than they seemed deeply interested; and as they were troubled that they had not sufficient conviction of sin, they appeared to be greatly helped by being told that I had no deep conviction of sin—in fact no appreciable conviction of sin at all; but that I felt a want, and was drawn to Christ by His personal loveliness, and that the sin-crisis came a year afterwards. After this I took them to the precious Word, in Romans iii. 24–26, and they all professed faith in Jesus; and I gave them back into Mr. Moody's hands, and they all left confessing Christ. At this very moment a lady came to me and said, "Dear sir, will you come and see a girl over in yon corner that nobody can make anything of? She says she came to hear Mr. Moody preach; she has never been able to get here before, and he has not preached, and she is disappointed and angry, and says she did not come here to be spoken to." I went at once, asked her to come to a quiet place where I could see her alone; but she sat like a marble statue and refused to come. I went to her and tried to win her confidence, but could not get her to enter into conversation. At first I tried her with Acts xiii. 38, 39, which had been so blessed to others, but I felt it was useless, and the sentiment in the word of Jesus being present in my mind, "This kind goeth not out but by prayer and fasting," I looked for direction, and turned to 1 Peter ii. 24. She felt for her handkerchief. I looked in her face and saw a tear trickling down her cheek, and at length I heard her speak. "What are you saying?" I inquired. "That was my father's text," and she wiped away her tears and told me how her father had died prepared for heaven eight months ago, and this was the text he had rested on. "And you believe your father is in heaven?" "Yes." "And you, too, can be prepared, now, just where you sit, to be with your father in heaven, and with the Lord Jesus, just by believing your father's text." I felt deeply interested in her case, and by entering sympathetically into her great sorrow, gained her attention to the gospel, and she left professing faith in her father's text and her father's God. He knows her heart. May He finish the work He has begun!

Next day, as I was talking to a Free

Church minister, and telling him of this interesting case, and the direction I got to the right word, he told me it was all true, for he was the minister who visited the dying sailor, and that he had given him the text, "Who His ownself bare our sins in His own body on the tree;" and he continued, "I had a hope of him (he took his word back, and said), I should not say *hope*, but more than hope; the man died a believer in Christ." He said he would call for her and look after her. Do not those leadings look remarkably like as if she were a sheep of Christ's fold, and that the Good Shepherd is raising up one means after another to get her laid upon His shoulder? One under-shepherd is sent to call her by the gospel, another to shepherd her in the right ways of the Lord.

After this, when standing near the door, the lady who had got relief regarding sinning away the Holy Ghost, came up to me and said, "I wanted to see you, to tell you how astonished I was, on going home and seeing your name on the book given me, to find that you were the author of 'The Blood of Jesus,' a book given me in Australia, on my marriage, by my husband's aunt; and it was the first religious book I ever read with any interest. It struck me much that after traveling round the world, I should come into contact with the author of that book, to be set at liberty, that I might rejoice in God's salvation. The circle is now completed, and I am saved." Her husband is in America, and she is here under an eminent physician. Her soul is free. May the Lord bless and keep her through faith unto salvation!

At the noon-day prayer-meeting to-day, one who spoke said, "When I was a young man, people thought that I was going into consumption, and I consulted a physician, who used only a very few of the most powerful medicines. He gave me a dose that made me sleep for two days, and I could not be awakened; and when I came out of it, I had a sense of being poisoned, and a most unquenchable thirst; but from that day I grew better. He nearly killed me, but he cured me. So when I get a very powerful spiritual remedy in the form of a text, I keep to it in conversing with anxious souls: and one I have seen very much used is, 'Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by

Him all that believe are justified from all things, from which ye could not be justified by the law of Moses.' I generally take them on to that kindred passage, Rom. iii. 24-26, which explains it. And if that does not effect my purpose, I lead them on to Rom. x. 9, 'That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.' The great thing for solidity and liberty is to get them to rest on the Word of God, and have a true knowledge of the work of Christ."

The person in charge at the place of meeting, who was anxious to have the place cleared in an orderly way at a certain hour, and the meeting solemnly dismissed with prayer, met the objection raised against it by telling us a good story. He said, "I heard a minister telling how we were not to be saved, and then he said he would tell us how to be saved. But, he said, I had only a few minutes to stay, and I looked at my watch as he spoke of the ways in which we could not be saved, and I longed for him to come to the other side and tell us how we could be saved. But before he came to that, I had to leave; and I did so, and what happened? Before I had proceeded many steps on my way, it came into my mind that *Christ is the way*—'I am the way, the truth, and the life'—and I saw it all. That night a friend said, 'How could you see the way when you left before the minister came to tell the way to be saved?' I replied that I was obliged to leave; but I did not need him to show me the way—the Lord revealed Himself to me. So if there is confidence in the God of all grace, the meeting can be closed at a seasonable hour, and servants and young people sent away in proper time, so as not to be out too late, interfering with family arrangements, and exasperating those not in sympathy with the work, and giving occasion to the enemy to speak reproachfully."

X.

FREE CHURCH ASSEMBLY HALL.

Dec. 9th.—The Hall was filled to overflowing. Mr. Moody began by praying for power, and that many to-night should be saved. Mr. Sankey sang, "That will be Heaven for me!" Rev. Mr. Wilson

read out the requests for, and led in prayer. Mr. Moody asked prayer for a lady in great distress of mind, and for another present to-night, given to drink. He prayed earnestly for both, especially that the latter should be saved from a drunkard's death, a drunkard's grave, and a drunkard's hell.

Mr. Moody asked Mr. Sankey to sing a hymn composed on the dying words of a saint in Philadelphia, a few month ago, "I am sweeping through the gates, washed in the blood of the Lamb," which was sung with deep feeling, and prepared all for Mr. Moody, who announced that his address was for the inquiring, as well as the careless.

XI.

UNITED PRAYER FOR SCOTLAND.

THE following paper has just been issued, and sent to every minister of every denomination in Scotland. Let our readers put it into operation wherever they are :

"Edinburgh is now enjoying signal manifestations of grace. Many of the Lord's people are not surprised at this. In October and November last, they met from time to time to pray for it. They hoped that they might have a visit from Messrs. Moody and Sankey of America, but they very earnestly besought the Lord that He would deliver them from depending upon them, or on any instrumentality, and that He himself would come with them, or come before them. He has graciously answered that prayer, and His own presence is now wonderfully manifested, and is felt to be among them. God is so affecting the hearts of men, that the Free Church Assembly Hall, the largest public building in Edinburgh, is crowded every day at noon with a meeting for prayer; and that building, along with the Established Church Assembly Hall, overflows every evening, when the gospel is preached. But the numbers that attend are not the most remarkable feature. It is the presence and the power of the Holy Ghost, the solemn awe, the prayerful, believing, expectant spirit, the anxious inquiry of unsaved souls, and the longing of believers to grow more like Christ,—their hungering and thirsting after holiness. The hall of the Tolbooth Church, and the Free High Church, are nightly attended by anxious inquirers. All denominational

and social distinctions are entirely merged. All this is of the God of Grace.

"Another proof of the Holy Spirit's presence is, that a desire has been felt and expressed in these meetings, that all Scotland should share the blessing that the capital is now enjoying.

"It is impossible that our beloved friends from America should visit every place, or even all those to which they have been urged to go. But this is not necessary. The Lord is willing Himself to go wherever He is truly invited. He is waiting. The Lord's people in Edinburgh therefore, would affectionately entreat all their brethren throughout the land to be importunate in invoking Him to come to them, and to dismiss all doubt as to His being willing to do so.

The week of prayer, from 4th to 11th January next, affords a favorable opportunity for combined action. In every town and hamlet let there be a daily meeting for prayer during that week, and also as often as may be before it. In Edinburgh the hour is from 12 to 1, and where the same hour suits other places, it would be pleasing to meet together in faith at the throne of grace. But let the prayers not be formal, unbelieving, unexpected, but short, fervent, earnest entreaties, mingled with abounding praise and frequent short exhortations; and let them embrace the whole world, that God's way may be known upon earth, His saving health among all nations. If the country will thus fall on their knees, the God who has filled our national history with the wonders of His love, will come again and surprise even the strongest believers by the unprecedented tokens of His grace. "Call unto me and I will answer thee, and show thee great and mighty things which thou knowest not."

W. G. Blaikie, D.D., Professor, New College.

Charles J. Brown, D.D., Free North Church.

James Balfour, 13 Eton Terrace.

H. Calderwood, Professor of Moral Philosophy.

Lawrence G. Carter, Charlotte St. Bap. Chapel.

A. W. Charteris, D.D., Prof. of Bib. Criticism

John Cooper, late of Fala, U.P.

G. D. Cullen, Royal Terrace.

Cavan, 12 Lennox Street.

Alexander Duff, D.D.

William Dickson, 38 York Place.

David Dickson, Merchiston.

F. Brown Douglas, 21 Moray Place.

William Grant, Bristo Place Baptist Chapel.

William Hanna, D.D., 16 Magdala Crescent.

John Kelman, Free St. John's, Leith.

Robert Macdonald, D.D., Free North Leith.

James Macgregor, D.D., Prof., New College.

John Macmurtree, St. Bernard's Church.
 John Millar, 26 York Place.
 W. Scott Moncrieff, St. Thomas' Episcopal Ch.
 John Morgan, Viewforth Free Church.
 David M'Laren, Redfern House.
 Duncan M'Laren, jun., Newington House.
 Samuel Newnam, Baptist Church, Dublin St.
 Maxwell Nicholson, D.D., St. Stephen's Ch.
 Polwarth, Mertoun House.
 Robert Rainy, D.D., Professor, New College.
 James Robertson, U.P., Newington.
 Moody Stuart, Free St. Luke's.
 E. Erskine Scott, 25 Melville Street.
 Andrew Thompson, D.D., Broughton Place Ch.
 John Wemyss, Richmond Place Congregational Church.
 Alexander Whyte, St. George's Free Church.
 Ninian Wight, Congregational Church.
 George Wilson, Tolbooth Parish Church.
 J. H. Wilson, Barclay Free Church.
 John Young, U.P., Newington.

XII.

"BRING HIM TO ME."

FREE ASSEMBLY HALL.

Dec. 11th.—Mr. Moody spoke from Mark ix. 14-30. Ver. 19—"Bring him to me." Some complain that their prayers are not answered, but that is no reason for being weary or waxing faint. The thing is to inquire the reason why God keeps back answers to them.

A lady came to me to-day and said that she feared her two sons were not going to be saved, but they *will* if she continues to pray for them. Ver. 20—Never did a sinner come to Christ yet, that the devil did not throw him down and try to prevent him. Ver. 21—"From a child."

This was a hard case; he had inherited it. Ver. 23—"To him that believeth all things are possible." You cannot believe, mother of these two sons; if you did, you would have the conversion of your sons. Oh, how easy it is for God to take the accursed appetite out of the most abandoned drunkard, and restore him to a right mind; as easy for Him to save as for me to turn my hand round!

"I charge thee, come out of him." A little time of praying and fasting, of being alone with God, of inquiry of Him in what way we hinder His blessing us, that is the thing which we want.

During the American war, when husbands, fathers, and brothers were away on the battle-fields, their wives, daughters, and mothers learnt to pray, and many an hour was spent by them in their closets alone with God. The results were marvelous,

and that, too, in the case of the wickedest and most depraved men in the army.

One day at Nashville a great, strong, wicked-looking soldier came to me trembling. He said he had got this letter from his sister, six hundred miles away, and she said that she prayed to God, night after night, that he should be saved, and he said he could not stand to hear that, and he had come to give himself to Christ; and there and then we knelt down together in prayer to God, he crushed and broken in heart.

Oh, what a privilege we have in coming to God in prayer about our friends! Our prayers may not be answered to-day; we may be in our graves before they are, but assuredly they will be answered sometime.

Another soldier came to me and said he had got a letter from his mother, saying that she prayed morning, noon, and night for his conversion; that this letter might be the last he would ever get from her, as he might be killed in battle. "I said when I got it, that I would wait till the war was over, and I would go home and settle down and be a Christian: but I hear to-day that mother is dead, that that letter was the last she ever wrote, so I have come to give myself to my mother's God," which he did. Both these men found peace in Jesus, and became bright and shining lights in the army.

XIII.

CHILDREN'S MEETING.

Saturday, Dec. 13th.—There were about two thousand persons present at the noon-day meeting to-day, about one-half children and young people. It was a time of much blessing, both in prayer, singing, and speaking the word of grace.

Mr. Moody spoke very appropriately from the words, "*I will hold thee by thy right hand.*" He showed that we need Jesus to save us, and then to take us by the right hand and lead us. He told a story of an ill-used dog having been thrust by a bad man through the gratings into the lion's den, and how that lion became its protector, and applied it to illustrate the truth that the Lion of Judah becomes our protector.

XIV.

TWO SOLDIERS.

WE saw some precious cases of resting on the Saviour in the Assembly Hall of the Church of Scotland. Among others, we were deeply interested in two soldiers. One of them said they had many warnings: a soldier who had been boasting the one day that he had not read the Bible since he was a boy, was drowned the next. I began there and laid before him from the Word of God the way to be ready for death in any form. Christ was pressed on him, and he professed his faith in Him. The other one was trembling all over with anxiety about his soul. I tried to anchor him on the Word of God's grace, and got a text fixed in his mind, on which he professed to rest. But I was not entirely satisfied that either of them saw the way of life clearly, though I considered them truly awakened. The next night, as I was speaking to an inquiring child, the soldier who had trembled with conviction the night before, came up to me with a look of assured peace and told me that the Lord had had mercy on him and saved him.

"When was it, do you think?" I inquired.

"It was when I was lying awake at four in the morning thinking over the text that you gave me, that Jesus came into my heart."

"The Lord be praised! But now that you are pardoned, you will need to trust in Christ and abide in Him, and be strong in the Lord and the power of His might, and fight the good fight of faith and lay hold on eternal life. 'In the Lord have I righteousness and strength.' Ask God that, by His Holy Spirit, He may enable you to bear all opposition with firmness and meekness, witness a good confession, and seek to bring your comrades to Him."

We heard of the other soldier that he, too, had come to Christ, and become one of His soldiers.

XV.

MEETINGS IN THE NORTH OF EDINBURGH.

Dec. 20th.—There have been meetings held this week in the north of Edinburgh, in St. Stephen's, St. Bernard's, and Free St. Bernard's churches. Fully 2,000 have

been out nightly, and have heard the gospel, both in preaching and song, in such a way as to bring home conviction to many consciences. Numbers have waited, and come to the second meeting for personal conversation, and some have found peace, as on the former evenings; but we have a theory that only one in ten of the anxious wait: nine leave to weep, pray, and read in secret. The gospel is the power of God unto salvation to every one that believeth, and thousands are hearing it in all its naked simplicity, and preached with the power of the Holy Ghost. For this we praise God! Why should it ever cease? Why not go round the city and rouse up every slumbering church, and get souls saved in thousands?

We met with one specially interesting case in St. Stephen's. It was that of a respectable married woman, who had felt as if there were something calling her to stay, and she tarried and received blessing. Satan was very busy to get me to leave the place, but he did not succeed. The gentleman who was conversing with her came up to me, and asked me to speak a little to her, which I did, and in course of conversation she said—"I heard you preach at Auchincarn about ten years ago; and my husband wrote to you, and has a tune of his in your *"Praise-Book."*

This led to my asking her to tell him to come and see me some morning at nine o'clock. He came the next morning; and after we had looked over some music together, I asked him how his wife was feeling now? He told me that she was very anxious to be sure she was right; and he said, "I wish, Mr. Reid, you would speak to me too."

"Then take that Testament, and let us read a little together." We read Rom. iii. 24-26, and 1 John iv. 9-19, and other passages, "giving the sense," and urging him to make a personal application of it to himself, and he would experience life and liberty. He did so, and went away, thanking me for my explanation of the Word, looking as if he had experienced the liberty of grace. The friend who introduced this woman to me saw them both, farther on in the afternoon, and reported to me that he had had as happy a time as he had ever had, talking with them over the Scriptures; and he believes they both have got into the liberty wherewith Christ makes His people free.

A Bible-woman came up to me the

other night, and said, "It was your book, '*The Spirit of Jesus*,' that gave me the impetus that sent me out in this work. I got a great blessing in reading it."

"Where were you at that time?"

"In Unst, one of the Shetland islands." We were glad to hear of this little bit of fruit after many days; for it is ten years since we sent some hundreds of books to be distributed in Shetland, and have heard very little about the spiritual results. But everything the Spirit stirs up to do for Christ will be used by Him, whether we hear of it now or not (Eccles. xi. 6).

XVI.

BIBLE LECTURES IN FREE ST. GEORGE'S AND FREE ST. LUKE'S.

THERE have been two Bible readings in Free St. George's Church, on Dec. 16th and 19th, on *the Holy Spirit and Assurance*; and another in Free St. Luke's Church, on Dec. 23, on *the Blood*.

Mr. Moody gives what is commonly known as a Bible reading—only he himself does all the reading and speaking. About 1,500 were present, chiefly of the educated class. Many of the ministers of the various churches were present, and the effect on all these occasions was marked and marvelous. Christians received a great blessing.

XVII.

SPECIAL MEETINGS.

MR. MOODY has addressed some special meetings in Free Assembly Hall.

On Sabbath morning, December 14, he addressed the young men of the Sabbath-morning Fellowship Union.

On Friday, December 19, he preached to young men on being born again.

On Sabbath morning, December 21, he addressed Sabbath-school teachers.

The same evening he preached to the students of Edinburgh University and the New College, on "There is no difference." This was one of the most magnificent sights I have ever witnessed. On the platform with him were numbers of professors of both colleges, and, I believe, the majority of the students. The hall was densely crowded, and I question whether he ever addressed a more intelligent audience, or one that gave him more pro-

found and riveted attention. Had they not had confidence in him, and felt his power, and, we trust, the higher power of God's Spirit and truth, they would not have sat for more than two hours with such quietness. He commanded that immense meeting, of about two thousand men, as no man on that platform, save Dr. Duff, could have done. The living power of God's Holy Spirit was felt giving the word, and laying conviction on the conscience. The gospel given at the end was most touchingly illustrated, and the very appropriate hymn sung by Mr. Sankey, "I am sweeping through the gates," gave a spiritual finish to the whole that had been spoken. It was an opportunity such as no man ever before enjoyed here; and we cannot doubt but that God has given and used it for the conversion of souls and the glory of Christ.

THE ALL-DAY'S MEETING.

This was held on December 17, the first meeting lasting six hours. Subjects—1. Praise and joy. 2. Promises. 3. Prayer. 4. Christian work; and 5. Heaven.

XVIII.

MEN'S MEETING AT THE CORN EXCHANGE.

AT half-past eight o'clock, December 29, there was a meeting held in the Corn Exchange, Grassmarket, which was attended by about 3,000 persons belonging to the poorer classes. The Rev. Mr. Morgan opened this meeting with prayer.

Mr. Moody began his address by telling the well-known story about Rowland Hill and Lady Erskine. Her ladyship was driving past a crowd of people to whom Hill was preaching. She asked who the preacher was, and, on being informed, told her coachman to drive nearer. Rowland Hill, seeing her approach, asked who she was, and when he was told, he said there was a soul there for sale. Who would bid, he asked, for Lady Erskine's soul? There was Satan's offer. He would give pleasure, honor, position, and, in fact, the whole world. There was also, he said, the offer of the Lord Jesus, who would give pardon, peace, joy, rest, and at last heaven and glory. He then asked Lady Erskine which of these bids she would accept. Ordering her coachman to open her carriage-door, she pressed her way

through the crowd to where the preacher was, and said, "Lord Jesus, I give my soul to Thee; accept of it."

Mr. Moody went on to urge on his hearers to give themselves there and then to the same Saviour who was that day preached in the hearing of Lady Erskine, and accepted by her. He brought out the freeness of the gospel offer, and the importance of immediately closing with it. He mentioned several instances of conversion—one of them concerning a soldier, who had been at the meeting of the previous night in that same hall, and who had afterwards gone up to the Assembly Hall, had received Christ there, and was now professing himself a Christian man.

Mr. Sankey sang several of his hymns—"The Lifeboat," "Jesus of Nazareth passeth by," and "The Prodigal Child" being amongst them.

The meeting on Sunday night (Dec. 28) seems to have been the most extraordinary of all these meetings. Though there were about 5,000 persons present, the most perfect order was observed, and the deepest interest manifested in the proceedings. After this meeting was over, hundreds pressed up to the Free Assembly Hall, and when the question was put if there were any there anxious about their souls and desiring to be saved, the whole body rose to their feet in answer to the question. The interest shown was such as many of those present had never before seen in the course of a long ministry amongst the people. Mr. Moody expressed himself as more impressed by it than he had been by anything he had ever before seen.

XIX.

SATURDAY AND SABBATH MEETINGS.

ON Saturday, at noon, the usual union prayer-meeting was held in the Free Assembly Hall. Besides Mr. Moody, Mr. Robertson, Mr. Cooper, Mr. W. Dickson, Mr. Daniel, and Mr. John Wilson, took each an active part in it. Mr. Sankey was present during half of the hour, spending the remainder in the Established Assembly Hall, where another large meeting was held, under the presidency of the Rev. Mr. Wilson (Jan. 3d.)

On Sabbath morning Mr. Moody delivered an address to a crowded congregation in the Free Assembly Hall on "Daniel,"

with reference specially to the lessons to be learned from his life. Mr. Sankey sang appropriate hymns.

Mr. Moody preached on Sabbath forenoon in Free St. George's Church, his subject being, "What Christ has done for man." This he treated very generally. In the afternoon Messrs. Moody and Sankey conducted evangelistic services in the Free Assembly Hall and the Free High Church at five o'clock, and in the Established Assembly Hall and Free St. John's Church at six o'clock—these meetings being for females only. The Jubilee Singers sang at each of these meetings. There was an immense meeting in the Corn Exchange, Grassmarket, at seven o'clock. The great hall was filled with people, who stood closely packed together in every part of it. There must have been between 6,000 and 7,000 persons present. Short addresses were delivered by several ministers and laymen, frequent prayer engaged in, and a great number of hymns sung by Mr. Sankey and the Jubilee Singers. These hymns had each of them a bearing on the thoughts or sentiments that formed the themes of the addresses by which they were preceded. There was the most perfect quiet observed by the vast assemblage, and both addresses and hymns were listened to with the utmost attention.

In his address Mr. Moody pointed out that though it was because of Adam's sin man was condemned, it was not because of it that any one would be lost, but because they neglected to lay hold of the remedy.

Mr. Moody preached to about *fifteen thousand* this first Lord's-day of 1874, at seven different times. His passion for saving souls is self-consuming. Let all Christians pray that he may be upheld by God, in body and soul, and blessed more and more.

XX.

EVANGELISTIC MEETINGS IN BERWICK-ON-TWEED.

TUESDAY, January 13th, was a memorable day in the religious history of Berwick. It having been announced that Messrs. Moody and Sankey were to visit the town on that day and hold meetings, large numbers of people were brought into the town by the several lines of railway, from distances of twenty and thirty miles. The forenoon trains down the vale

of the Tweed were extremely crowded; but additional carriages were provided for the return journey. In one carriage, an interesting account of the Edinburgh meetings of the previous day was read from a daily paper; in another carriage we heard the singing of hymns; and in all, the one subject of conversation was the meetings to which most of the passengers seemed to be on their way. The readiness with which people were allowed to enter at the various stations into compartments where there was only standing-room, was something new in the experience of railway traveling. The first meeting began at noon, being the mid-day prayer-meeting, which is held daily in the Rev. James Stevens' church for one hour. The Rev. Mr. Chedburn presided, and short prayers were offered by a number of ministers and laymen, between which hymns were sung with much spirit. Messrs. Moody and Sankey arrived from Edinburgh shortly after the meeting commenced, and both delivered short addresses. The under part of the church was filled, many strangers being present. Two meetings were held in the Corn Exchange; the former beginning at two o'clock P.M. The great hall of the Exchange was filled, and the passages occupied, though not so closely packed as in the evening. Mr. Sankey sang, and Mr. Moody preached from Rom. iii. 22, "There is no difference." The acoustic principles on which the hall is constructed are not good, and Mr. Moody was imperfectly heard in many parts; but Mr. Sankey's fine voice was heard in every corner. Mr. Moody closed his discourse with the touching narrative of the return of a prodigal; and Mr. Sankey immediately sang with thrilling effect his Christian song, "The Prodigal Child," beginning, "Come home, come home, thou art weary at heart," etc. It seemed to take the vast congregation by surprise, and was the first thing that powerfully affected them. It was most aptly chosen, and gave a very favorable illustration of what is called "singing the gospel." A number of anxious inquirers waited, and were conversed with after the meeting was closed.

The next meeting was held in Wallace Green Church at six o'clock. The large church was well filled in the lower part, with a few people in the galleries; but the great body of the people had gone to the Corn Exchange to wait till seven o'clock,

the hour announced for commencing the service there. When Messrs. Moody and Sankey met with the ministers in Dr. Cairns' room at Wallace Green Church, a message was brought that the great hall of the Exchange was already filled in every part. Two ministers were then appointed to address the vast assemblage while Messrs. Moody and Sankey were engaged in Wallace Green. The Rev. Messrs. Mearns, of Coldstream, and Leitch, of Newcastle, and afterwards Mr. Moody, addressed the audience in the Exchange. The male part of the audience seemed to preponderate. It was a vast mass of earnest listeners. We observed ministers of all denominations present from the towns and villages of the neighborhood, extending over a wide district, many of whom remained for the evening meeting. Reference was made in one of the addresses in the Exchange to the case of a mother who, by believing, had entered into peace in the afternoon of that day, and requested thanks to be returned for the blessing she had received, and prayer to be offered for the recovery of her prodigal son. This was mentioned as the first convert of the day, and the fact was received as a proof of the presence of the Holy Spirit in answer to the prayers which had been offered for a great blessing to accompany the services of that day. This circumstance seemed to make a deep impression on the audience, and enabled them to realize the fact that the Spirit of God was indeed among them in answer to prayer. It was afterwards found in the inquirers' meeting that many had been so deeply impressed in the Exchange that they felt constrained to come among the anxious, asking to be directed to the Saviour. Mr. Sankey's singing excited wonderful interest. "Sweeping through the gates," "Jesus of Nazareth passeth by," and others, seemed to produce a deep impression.

When Messrs. Moody and Sankey left Wallace Green for the Exchange, the meeting was continued in the former place, and addresses by the Revs. Dr. Cairns, R. Scott, of Berwick, and P. Mearns, of Coldstream. The audience gradually increased, till near the close of the third address, such a crowd rushed into the spacious church as to fill every passage above and below. It was soon explained that this was the second meeting, which had been adjourned from the

Exchange to the church, where there were rooms for conversing with the anxious in a more private manner. After the protracted services of the day it might have been expected that all the people would have gone home, as it was now half-past eight o'clock, and many had been occupied with a succession of services from noon. The second meeting, too, possessed no peculiar attraction, consisting only of short addresses with praise and prayer. But the people were evidently moved by an influence which all could feel, but not fully explain. After two days, Dr. Cairns thus wrote of it to the *Daily Review*: "I cannot attempt to describe the appearance of Wallace Green Church at the evening meeting on Tuesday, when the overwhelming meeting in the Corn Exchange was dismissed, and those who gathered for prayer, with the anxious inquirers, crowded in to fill every corner of the spacious church. The shadow of eternity seemed cast over the great congregation. Many were observed to be in tears; and as the inquirers, with hurried and trembling step, passed into the vestry (though others found a more private entrance), the deepest awe and sympathy pervaded the meeting. This continued for a full hour, and such a gathering I hardly ever expect again to see in this world."

While short addresses were being delivered by Mr. Moody and others, an impulse seemed to fall on individuals, one by one, which powerfully drew them into the anxious meeting, where ministers and laymen were appointed to converse with them.

Altogether, Tuesday was a memorable day in Berwick; the like of it, as Dr. Cairns remarked, had never before been seen in the memory of its inhabitants.

Meetings were held on the evenings of Wednesday, Thursday, and Friday. A large number of additional inquirers waited for conversation. Dr. Cairns expresses a hope, in which all must cordially unite, when he says, "I feel constrained to add my testimony to the profound impression which has, by the blessing of God, been made on the town. I trust it will be as solid and permanent as it is at present visible."

On Sabbath evening the Exchange was crowded, when addresses were delivered, and a large number of additional inquirers waited for conversation. The meetings

were continued during the week, the ministers of the town being assisted by friends from Edinburgh."

XXI.

SUMMARY OF THE AWAKENING IN EDINBURGH.

Jan. 8th.—During the last two weeks much progress has been made by Messrs. Moody and Sankey in reaching the masses of the population of Edinburgh with the gospel of their salvation.

Tens of thousands of men, women, and children of all classes of the community have crowded the halls and churches where they have preached and sung of Christ and the gospel.

Multitudes of men assembled in the Corn Exchange, and multitudes of women in the Assembly Halls and adjoining churches on the Lord's day to hear words whereby they might be saved; and on the week days the daily prayer-meeting, noon and night, was crowded with eager, anxious throngs of Christians or anxious ones; while in the Newington U.P. Church and the Canongate Parish Church, fully three thousand came together nightly to listen to the singing and preaching of the glorious gospel of Christ.

Bible lectures have been held in the Free Assembly Hall, Viewforth Church, West Coates Church, and Free St. Mary's, and thereby many have received clearer light on the gospel, more stable standing on the sure foundation, and blessed freedom from bondage.

Mr. Moody's excellent plan of making the Bible speak for itself by quoting text after text and commenting on them, and enforcing them by striking illustrations, has been of eminent use among Christians who had life but no liberty. Christ has said through him to many a bound and groaning one, "Loose him, and let him go."

Mr. Moody's clear preaching of grace reigning through righteousness and salvation by grace without the works of the law, and the believer's place in Christ where there is now no condemnation, and sin shall not have dominion over us, because we are not under law but under grace, is fitted to give immediate relief to burdened, unclear, and legal Christians, of whom we have crowds.

His mind has evidently been in contact with clear Scripture teachings, such as one seldom meets with in our day: for he has learned to draw his words of grace and truth from the clear crystal river of divine Revelation, and not from the muddy streams of human theology; and if we, ministers of Christ, are still to get a hearing from the people who have hung as if spell-bound on the ministry of Mr. Moody, we must preach in the same simple, scriptural, loving, and direct manner. He has lifted up a crucified and glorified Christ, honored the Holy Ghost by believing in His constant presence and grace, and his gospel has been made the power of God unto salvation to unnumbered souls. We calculate that as many as 30,000 have listened to his beseeching voice.

The work of grace is no doubt deep, wide-spread, and extraordinary, as compared with the state of things spiritually previous to the coming of those earnest men; but it is only the ordinary and normal result of prayer and preaching, which the model of the Acts of the Apostles warrants us in expecting when all the disciples of Christ are continuing with one accord in prayer and supplications, and in dependence in the Holy Ghost are bending all their energies to the one work of getting the Christ of God magnified by the conversion of perishing souls. When we consider that the great bulk of the ministers and Christian people of Edinburgh have been doing almost nothing else for nearly two months but giving themselves to receive blessing, and to co-operate with our excellent friends to make the gospel triumphant in the city; and when we consider that there has been this concerted, continued, and concentrated effort towards this one thing, we have hardly seen so much fruit as we might reasonably have expected; and we are very sure if there had not been much grieving and quenching of the Holy Spirit of God amongst us in connection with this work, both secretly and openly, He would have wrought with mightier power, and the harvest of souls would have been much more abundant.

There has never been, as in other days, thousands pentecostally smitten simultaneously: whole meetings arrested as in the years of the right hand of the Most High in times past, and made to stand still and see the salvation of God. Might the Lord not have given such power as would have left hundreds, instead of tens, anxiously in-

quiring what must we do, if there had been an entire exclusion of "the flesh" and a total self-surrender on the part of Christians, more regard for the glory of Christ, less grieving and quenching and more honoring of the Holy Ghost?

We do not quite sympathize with some of the things which have been said about Mr. Moody's preaching, and especially that he is not eloquent. What, we would ask, makes the meetings flat when he is absent but the want of a quality he possesses? and what makes them full of life and spiritual emotion when he is present, but just the superior divine eloquence which flows in his burning words, as if an electric current were passing through every heart?

He is the most powerful speaker—the most eloquent preacher—who most fully carries an audience with him and produces the greatest results; and if Mr. Moody is judged by such a rule, he is one of the most eloquent of living men, for none of us here who are ministers feel the least desire to speak if he is present, for with all our university training we acknowledge his superior power as a heaven-commissioned evangelist. He has the all-powerful eloquence of a man full of the Holy Ghost and of faith, and fired with indomitable zeal for the glory of Christ and the salvation of souls. He may be devoid of rhetoric (and that, we suppose, is meant), and he may use his freedom in extemporizing grammar to suit himself, but withal Moody is the most eloquent, as he is the most successful preacher amongst us. The Lord be praised for giving such gifts to men, and for the thousands of souls He has converted by him in this city, or set into the liberty of grace by a fuller knowledge of Christ and His finished work.

What masses of young people from the schools crowded the meetings during the holidays! And so great has been the attraction of the singing of the one and the eloquence of the other, that hundreds of young persons, especially of the higher classes, who were formerly accustomed to go to the theatre, opera, and pantomime, gave them up deliberately, and from choice and the force of conviction attended the gospel and prayer-meetings. Men who can draw away our educated children by the hundred in this city that boasts of its education, from these haunts of pleasure and amusement, to hear of Christ in preaching and song, and embrace Him as

their Saviour, and cling to them as their friends, have that spiritual education which ennobles the character, implants delicate feelings, generous sentiments, tender emotions, and gracious affections, which the young very quickly discover and reciprocate.

But we have no doubt that a very great part of Mr. Moody's superiority over most ministers as a preacher of the gospel, arises from his superior knowledge and grasp of the Holy Scriptures.

Messrs. Moody and Sankey's principle for gospel work is the recognition of the divine unity of the one body of Christ; and accordingly wherever they go they say, in effect, A truce to all sectarianism that the Lord alone may be exalted: let all denominations for the time being be obliterated and forgotten, and let us bring our united Christian effort to bear upon the one great work of saving perishing souls. It is a charming sight to look back over the past eight weeks and think of men who, it appeared, were for all time to come in religious antagonism because of their controversial differences on the Union question, sitting side by side on the same platform lovingly co-operating with those American brethren and with one another for the conversion of souls. All old things seemed to have passed away, and all things had become new, and all rejoiced together in the blessing which has been so richly vouchsafed by the God of all grace.

There has been such a commingling of ministers and Christians of all the churches—all sectarian thoughts and feelings being buried—as has never been witnessed in this city since the first breaking up of the Church of Scotland, more than 140 years ago. What all the ministers and people of Scotland were unable to achieve—a union of Christians on a doctrinal basis—God has effected, as it were, at once on the basis of the inner life by the singing of a few simple hymns and the simple preaching of the gospel:—for as the unity of the nation was secured by the one purpose to make David king over all Israel: "All these men of war that could keep rank came with a perfect heart to Hebron, to make David king over all Israel; and all the rest also of Israel were of one heart to make David king, and there was great joy in Israel" (1 Chron. xii. 38); so the one purpose to have the Lord Jesus exalted and made supreme, and His glory in the triumph of His gospel and the salvation of

sinners made manifest, has united the ministers and Christian people of every name in the metropolis of Scotland: "and there was great joy in that city" (Acts viii. 8). "Be it known unto you all, that by the name of Jesus of Nazareth, whom ye crucified, whom God raised from the dead, even by Him" hath been "shed forth this which ye now see and hear." "This was the stone which was set at nought of you builders, which is become the Head of the Corner. Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved" (Acts iv. 10-12). "This is the Lord's doing; it is marvelous in our eyes. THIS IS THE DAY WHICH THE LORD HATH MADE. We will be glad and rejoice in it" (Ps. viii. 23, 24).

Mr. Moody is overpoweringly in earnest, and he brings in the direct, straightforward, decided methods of a thorough-going, energetic man of business into his addresses, in conducting meetings, and his dealing with souls, and, as a preacher generally stamps his own image upon his converts, we may hope to see a brood of decided Christian witnesses and testifiers arising out of this time of awakening, that will let it be known that the glory of the Lord Jesus is the uppermost purpose in their hearts.

This witness-bearing has already begun in colleges and schools, in families and work-rooms, in drawing-rooms and kitchens. There are discussions going on everywhere regarding both the men and the movement. In ladies' schools there are young converts testifying for Jesus, and boldly confessing Him as their Saviour; evening parties, through the influence of the young believers in the household, are being converted into Christian assemblies to talk over the preaching of Mr. Moody, and to sing in concerted worship the hymns and solos which have been introduced by the inimitable singing of Mr. Sankey.

These two quiet and humble Americans have all but turned society in Edinburgh upside down, and, by the grace of God, have given its citizens the merriest Christmas and the happiest New Year that they have ever enjoyed, by gathering them around the Lord Jesus. It seems as if a voice from heaven had been heard saying, "O clap your hands, all ye people: shout unto God with the voice of triumph. God is gone up with a shout, the Lord with the sound of a trumpet. Sing praises to

God, sing praises; sing praises to our King,
sing praises; sing ye praises with under-
standing" (Ps. xlvii. 5-7). W. R.

XXII.

WHAT GOOD HAVE MESSRS. MOODY AND SANKEY DONE IN EDINBURGH?

THIS is a question which, in its inward aspect, can be answered only by Him who knows the hearts of men; but that which is visible and apparent can be set down in writing.

For one thing, Mr. Moody has given the Bible its due place of prominence, and has made it to be looked upon as the most interesting book in the world. This is honoring the Holy Ghost more than all the prayers for His outpouring that have been offered; for it is getting into the mind of God as the Psalmist got, when he said, "Thou hast magnified Thy word above all Thy name." His addresses on such themes as "How to study the Holy Scriptures," and "The Scriptures cannot be broken;" his own Bible lectures, which were so full of Scripture, and helpful to hundreds of Christians; his constant reference to the Bible, and quotation from it in his preaching; his moving about amongst the anxious with the open Bible in his hands, that he might get them to rest their souls on the "true sayings of God;" and his earnest exhortations to young Christians to read the Word, and to older and well-taught Christians to get up "Bible readings," and invite young Christians to come to them, that they might be made acquainted with the mind of Christ, all showed how much in earnest he is to give due prominence to the Holy Scriptures.

Mr. Moody has also given us a thorough specimen of good gospel preaching, both as to matter and manner of communication. It is not a mixture of law and gospel: his gospel is "the gospel of the grace of God," "without the works of the law," "the gospel of God" coming in righteously and saving the lost, not by a mere judicial manipulation and theoretically, but by grace, power, and life coming in when men were dead, so that we have not only sins blotted out by the blood of Christ, but deliverance from sin in the nature by death and resurrection, and life beyond

death, so that a risen Christ is before us, and we in Him, when it is said, "There is, therefore, now no condemnation to them which are in Christ Jesus." There is "justification of life" in his preaching, immediately that we are "justified by His blood."

He has also distinguished with much decision and precision between the Adam-nature and the new creation in Christ, and made it as clear as noon-day that salvation is not the mere setting right of man's existing faculties, but the impartation of new life in Christ, a new nature, a new creation, so that there exists two utterly opposed natures in the one responsible Christian man, and that "these are contrary the one to the other:" and the knowledge of this gives young Christians immense relief, and a solid foundation for holiness at the very commencement of their Christian course. New creation in Christ—not the mending of the old creation—is Mr. Moody's idea of Christianity: and it is the divine reality which many are now enjoying.

This also leads to the Pauline theory of holiness, as preached by him. He has imbibed very fully the theology of the Epistle to the Romans on this point, and insisted with much earnestness that Scripture has it that Christians are not under the law in any shape or form, and that this is essential to holiness:—"For sin shall not have dominion over you; for ye are not under law, but under grace" (Rom. vi. 14); "But now we are delivered from the law, that we should serve in newness of spirit" (Rom. vii.) His doctrine is that the law never made a bad man good or a good man better, and that we are under grace for sanctification as well as for justification; and yet the righteousness of the law is fulfilled in us who walk not after the flesh (that is, under law) "but after the Spirit" (Rom. viii. 4.) His clearness in distinguishing between law and grace has been the lever of life to many souls.

Our American brethren have also been of great use in showing us what may be accomplished in the conversion of souls, if the heart is only fully set upon it, and there is a determination to have it. They came to us with that distinct aim and object in view; and the Lord gave them the desires of their hearts; and, as the result hundreds of souls have professed salvation. They gave themselves to "this one

thing," and they stuck to it, brushing aside all other things: even the conventional courtesies of life were made short work of by Mr. Moody if he spied an anxious soul likely to escape. His friends might introduce some notable stranger at the close of a meeting, and feel rather annoyed that, instead of conversing with him or her, he darted off in a moment to awakened souls; but he made that his work, and everything else had to be subordinate to it. "This one thing I do," seems to be his life-motto; and in sticking to this all-absorbing object, he has read us a noble lesson of holy resoluteness and decision. If we who are ministers have similar faith and expectancy, and work like our American friends for the conversion of souls, the conversion of souls we shall have. Our Lord said to those who were to be the first preachers of His gospel, "I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain" (John xv. 16); and when they were endued with the Holy Ghost and with power, they did "bring forth fruit" in the conversion of souls (Acts ii. 41; iv. 4); and their fruit remained (Acts ii. 42), and has done so, in the millions of souls saved in all ages down to the present day.

Our friends have been the means of rescuing hundreds of souls in this city from impending and everlasting damnation. Their labors have been especially fruitful in the conversion of young women and girls, who in course of time will be in the important position of wives and mothers; and if the thousand of them that appeared at the young converts' meeting, to receive Mr. Moody's farewell address, should all hold out, it will be an unspeakable blessing that has been conferred by God on this community through their instrumentality.

Persons at a distance have wondered at us having so many ladies among the anxious, and the question has repeatedly come to us, "Where are the men? Your anxious inquirers are nearly all women, as we read of them in your reports." If such persons had been present on Friday, Jan. 16, and run their eyes over the young converts in the Free Assembly Hall, between eight and nine o'clock, and counted, as was done, the 1,150 that were present, and failed to find 150 of them men, they would no longer have been at a loss to see why the greater proportion

of the cases of awakening mentioned are women.

But we believe also that any one who would affirm, from the excessive preponderance of women over men on Friday at the young converts' meeting, that the movement had only laid hold of women, would be very wide of the truth; for although the meetings went on for three weeks almost without men, towards the close there were many young men who were brought under the power of the truth. It is, however, well known that most young Scotsmen, from a variety of influences and motives, even though converted, would rather be excluded from the meeting than face the ordeal through which those had to pass who received tickets; and had there been a converts' meeting for men to come to without any examination or receiving of tickets, hundreds would have attended it.

In a time of awakening it is also well known that women who are religiously impressed will go through fire and water to comply with the wishes of those who have been made useful to their souls. They will do anything they are asked to do; hence the mass-meeting of women on Friday, the 16th. But not so with men—especially Scotsmen—hence their absence, notwithstanding that many are known to have been converted.

Before that meeting was held, we had given it as our calculation, based on the facts that had come under our own observation daily in the inquiry-meeting, that there might be 1,500 souls converted, or who had professed to be converted, believing themselves to be so. We are still of the same judgment, and that very many more of them are men than that converts' farewell meeting revealed. Twelve hundred women and three hundred men and boys seem to be the proportion and sum total who have professed conversion. Hundreds of them may go on flourishingly, and bring forth thirty, sixty, and a hundred fold. Hundreds may go back, die out, or be choked with the world, and many who have divine life in their souls may collapse, and the work may have to be done over again, and they revived and set at liberty, because of the lack of teaching. This has been our observation of the results of past revivals, having been in nearly all that have taken place in this country for the last six-and-twenty years. But we see no necessity for this sad outcome of a blessed work of grace, if the

professed converts were fully taught in all the precious truth of God with regard to their place in a risen and glorified Christ, as Romans, Ephesians, and Colossians, spiritually and competently expounded, would teach them. Good milk, and plenty of it, makes an infant thrive and grow. "As new-born babes, desire the sincere milk of the word, that ye may grow thereby. Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." The only way not to fall is to grow, and growth and strength are by the truth.

One night it was publicly reported (and we were confined to the house at that time with a heavy cold, and could not be out to verify it for ourselves) that 600 men had come up from the Corn Exchange, and fallen on their knees on the floor of the Assembly Hall, professing themselves willing to give themselves to Christ. What a pity that Christians should exaggerate like that, and give the enemy cause to ask incredulously, Where were your 600 Corn Exchange converts when the converts' farewell meeting was held? Have they gone back from Christ already?

A similar band of men, 400 strong, came up from the Corn Exchange on the subsequent Sunday evening, and filled the body of the Assembly Hall; and to an outsider and onlooker they would have appeared

to be 400 anxious inquirers; but on being tested at the close (as was done), they were found to be mostly Christian men—many of them helpers in the work; and it turned out that there was not a score of anxious souls amongst them. There had been hundreds of men more or less impressed that night in the Corn Exchange; but it was preposterous to suppose that West Port, Grassmarket, and Cowgate men could be got to any extent, to make a long and difficult pilgrimage, up infinite steps of stairs, to some terra incognita in the regions beyond, in order to be conversed with about their souls!

There is nothing more disliked by Mr. Moody than exaggerated representations as to the numbers at his meetings, and as nothing is more hurtful to the solid progress of the work than romancing about numbers, it should be carefully avoided. There is nothing we have paid more attention to than strict and sober accuracy in all our reports, and we have thereby sought to secure and retain the confidence of our readers.

How we should praise God that there are hundreds who have been made Christians in our city, and that thousands of lips are filled with the melody of joy and praise, as the result of the visit of our beloved brethren, Messrs. Moody and Sankey!

THE WORK IN DUNDEE.

I.

MESSRS. MOODY AND SANKEY began their work at Dundee on Wednesday, the 21st of January, 1874. A united prayer-meeting was held in the Steeple Church. Over 2,000 tickets were issued for the meeting, and long before the hour announced for the commencement of the proceedings the church was crowded.

On the following day a united prayer-meeting was held at noon in Free St. Andrew's Church, Mr. Moody presiding. This was continued from day to day. Children's meetings were also held on Saturday, and Sunday meetings followed in various parts of the town. The work was terminated with an "All-day meeting" on

the 6th of February. At the close Mr. Moody addressed a young converts' meeting in the evening, when about four hundred were present, professing to have been saved through the labors of Messrs. Moody and Sankey during their visit at Dundee.

The Rev. Mr. Sharp writes as follows of the movement:

II.

MESSRS. MOODY AND SANKEY IN DUNDEE.

I AM glad to say the amount of blessing that has fallen upon Edinburgh seems to be imported to Dundee. From the very first all the meetings have been very largely

attended, and the whole town seems to be moved. It would take up too much of your space to give even an outline of the glorious results arising out of the visit to this town of these two honored servants of God. Hundreds of anxious souls wait every night to be spoken with, as well as many at the close of the mid-day meetings. Day after day the interest has been increasing. He would be a bold man, or even minister, who would dare to dispute the good that many have received to their own souls. We have had personal experience, day after day and night after night, of hearing from the lips of persons themselves who have professed to have found peace to their own souls in believing in Jesus as their Saviour since these meetings began. I do not believe the people of Dundee ever witnessed such a sight as was seen here last Sunday.

Mr. Moody gave an address to workers in the Kinnauld Hall in the morning. The admission was by ticket; the place was filled. He also preached in other places through the day. But what I refer to principally is the evening services—a meeting at half-past five, and again at half-past seven, were held in the Kinnauld Hall, which holds about 2,000. No one can form the least idea of the scene in Bank street, where the hall is situated, even after the hall was filled; the street seemed filled from end to end with the crowd, eager to gain access, but could not for want of room. Many were awakened by the impressive addresses of Mr. Moody, as well as the beautiful hymns sung by Mr. Sankey. His melodious voice, giving such charm to the soul-stirring words, seemed to produce a most powerful effect upon the large audience, and hundreds remained at the close to be spoken with, and many gave evidence of having received much blessing.

I have no time to enter into the full particulars, but allow me first to say, the whole of the meetings are largely attended both by males and females, both by young and old, and what seems to be so pleasing, a most harmonious feeling appearing to pervade the whole town amongst all classes and all denominations—ministers and people all seem to rejoice together. I am glad to say, many who have hitherto been living without God have been brought to peace in believing in Jesus.

Mr. Moody's address at the Bible meeting yesterday seemed to make a deep impression on all present. His subject had

reference principally to searching and studying the Word of God, and the good to be derived to our own souls by so doing. The large audience that had assembled in Dr. Wilson's church,—which was crammed, and many could not get in at three in the afternoon,—appeared to be loath to leave, and looked as if they could have listened another hour to such profitable instruction, and such glorious truths that fell from the lips of the speaker. Even the very youngest in the meeting seemed to listen with most intense interest.

God seems to be working powerfully in Dundee through the instrumentality of these two God-honored servants of His. What to myself is very encouraging is the *want* of that opposition which is so common, and which is so often raised by the wicked one.

No one can fail to see the happy and cordial feeling all over the town; everybody seems to be pleased with one another, and however much some people may object to such gatherings, no one who has the least spark of the milk of human kindness flowing in his veins could fail to be pleased as well as delighted to see the happy, cheerful, and friendly smile to be seen in the faces of each and all as they greet one another in the street; and to myself, it seems a little heaven below to see how happy every one looks as they leave the meetings, and more especially is it to be admired and soul-cheering to see how the young children, along with their parents, seem to enjoy the meetings; and, glory be to God, many a parent's heart has been made to sing for joy to see so many of their children giving their young hearts to Jesus. And oh, what a glorious sight to see and to hear parents and children now singing together with one heart and one voice, "I am so glad Jesus loves me," and I pray God they may be enabled to hold on and hold out to the end. Yes, to hold the fort and wave the answer back to heaven, "By Thy grace we will."

Having attended many of these meetings in Edinburgh for weeks together, as well as many of the meetings here in Dundee, and from all I have seen and got to know from personal experience, I am satisfied God has been working mightily with them here, and the power of the Spirit of God has been felt in the conversion of many souls. I am, sir, yours, etc.,

ALEX. SHARP.

DUNDEE, Feb. 4, 1874.

THE WORK IN GLASGOW.

I.

ON Sunday, Feb. 8, 1874, the Evangelists began their work at Glasgow. The following letters from the Rev. Dr. Andrew A. Bonar, slightly abridged, vividly present the development and progress of the work there.

MESSRS. MOODY AND SANKEY'S MEETINGS IN GLASGOW.

FIRST LETTER.

DEAR BRETHREN,—You wish to know something of the work of God in this city. The rumor of what God was working elsewhere, especially as the cloud of blessing seemed to come nearer us, had prepared the way for our American brethren's visit; indeed, there were cases here and there where persons were awakened to conversion by the single rumor of others being so blessed. Let me give you notes of what has been passing here during these few days, with all the freedom of one writing a letter to a friend.

Messrs. Moody and Sankey began their labors in Glasgow on Sabbath morning, the 8th. At nine o'clock in the City Hall, a delightful and most stirring meeting of Sabbath-school teachers, numbering about three thousand, was held. Mr. Moody took this way of engaging the prayer and sympathy of 3,000 workers for Christ in the beginning of his labors. Some of the ministers in this city were in a certain way witnesses of the effect produced, teacher after teacher coming into church just as the bells ceased, with happy, thoughtful, solemn faces. The evening's teaching could not fail to feel the influence of that morning. Half-past six was the hour for the evening evangelistic services, but more than an hour before the time the City Hall was crowded in every corner, and the immense multitude outside were drafted off to the three nearest churches, which were soon filled. Mr. Moody's subject was "The Gospel" (referring to 1 Cor. xv. 1-4), illustrated and enforced in his usual style, downright, earnest, and powerful. Mr. Sankey's singing at both

meetings began at once to be felt as indeed "the gospel" preached by singing, impressive and melting, as well as most attractive. Is it another of the Lord's many new ways, in these last days, of graciously compelling men to come in, like the Grecian mother's intense agony of desire expressing itself in the song that lured her wayward child back from the precipice to safety?

The daily prayer-meeting at twelve o'clock was begun on the Monday following—held in the United Presbyterian Church, Wellington Street, which accommodates 1,500 persons. Mr. Moody, after the many requests for prayer had been taken up, started with the passage in 2 Chron. xx., which records Jehoshaphat's prayer, especially dwelling on verse 12: "Our eyes are upon Thee, for we know not what to do." The church was full. Mr. Sankey's singing is aided by a voluntary choir of male and female voices, every one of the number throwing their heart into this work as a means of winning souls; and altogether there is a liveliness and interest, as well as a solemnity, in the crowded meeting such as has seldom been witnessed. Christians and Christian ministers of all denominations, from the country as well as town, come to this meeting; it is a meeting that sends us back to Apostolic days, when the multitude were of one heart and of one soul" (Acts iv. 32), praying "with one accord" for the setting forth of the power of the Holy Ghost in the city. "It is not preaching that Scotland needs," said one brother, "it is prayer and power." Our brethren reckon this hour of prayer to be the most important of all the meetings, since it is here that believers are to be filled with the Spirit to overflowing, and then go forth to the unsaved.

As I do not promise to write to you chronologically, let me give one sample of our meetings. On Wednesday the chairman read Luke v. 17-31, with many racy remarks and pointed appeals; and when the meeting was thrown open, five or six persons in turn spoke briefly. A minister told the anecdote of a Highland chieftain,

who used to say that it was not right to ask "blessing" merely; God wished us to ask "showers of blessing" (Ezek. xxxiv. 26). A friend from Edinburgh stated that there was no symptom of decline—every day the prayer-meeting in the Assembly Hall thronged, and every evening some cases of blessing at the evangelistic meetings. He told also of drops falling in a district in Dumfriesshire. One of the ministers of the city drew attention to our Lord's conversations with souls, urging on all this means of laboring for the Lord, and stating his conviction, from what he had come in contact with, that hundreds of souls were ready to speak their mind to any who would approach them. Prayer was offered, and part of the hymn, "Jesus the water of life will give freely, freely, freely," was sung. A minister from Edinburgh confirmed by some further facts what had been stated in regard to the blessing there.

An elder pressed the privilege of taking part in the making known salvation to those around us. A minister from the country gave interesting details of awakening begun in his congregation and neighborhood since the Week of Prayer, and spoke of the holy solemnity resting on all who came together, night after night, for prayer, so that the very walls of the place seemed consecrated. But let me tell of the Evening Meetings this week. The three first evenings Mr. Moody and Mr. Sankey were in the north-east part of the city, in the Barony (Established) Church for an hour and a half, and then in the Free Barony Church. Both places have been filled to the door, night after night, and many inquirers have remained at the close. Mr. Moody's address on "There is no difference," and on "The Son of Man is come to seek and save that which was lost," were both awful and most melting, and full of saving truth. The singing of "There is life for a look at the Crucified One," evidently moved many. In all the meetings it is quite common to see tears trickling down the faces of men when "Jesus of Nazareth passeth by" is sung. A young woman was awakened on Sabbath morning by the hymn sung by Mr. Sankey, "I am so glad that Jesus loves me."

Perhaps I should mention here that one of your London ministers was present on Thursday, and candidly said to the meeting that he had come the day before full

of prejudice against these gatherings; but that all his prejudice was gone. He urged upon all present (referring to Mr. Moody's subject that morning, 2 Kings, iv. 1-6) to come, bringing not only empty vessels, but vessels large and deep.

Thursday evening's meeting was in the City Hall, and consisted wholly of men, invited by ticket. The very look of the meeting was solemnizing, such a sea of faces, every face looking at the speaker with fixed and intense earnestness. "Except a man be born again" was the subject; there had been much prayer offered in prospect of this gathering of men, and it was answered. Mr. Moody was enabled to speak in marvelous power, and the Spirit assuredly was working, so that from time to time the whole mass of souls seemed moved, and bent down under the truth. The hymns sung, too, appeared to have a wonderful power on that audience of men. When at the close those were invited to remain longer who were on the Lord's side or wished to be, above a thousand kept their places; and when, after four brief prayers had been offered in succession, they were let go, a large number of anxious souls remained. Many of these last were very deeply concerned. In short, it was one of those meetings that can never be forgotten. "The power of the Lord was present to heal."

Surely the Lord is gathering in His elect in haste before the great and notable day of the Lord. And as in the days of the Forerunner, He made men willing to go out in thronging multitudes to the desert, seeking out the preacher, the preacher not needing to seek out them; so it is now. "The kingdom of God is preached, and every man presseth into it." Applications for visits of our two brethren come in from all the region round: Greenock, Dumbarton, Paisley, Rothesay, Hamilton, Millport, Saltcoats, Bothwell, Barrhead, Rutherglen, and other localities.

SECOND LETTER.

Perhaps we in Glasgow are at that stage of the movement described in Acts ii. 42, "Having power with all the people; and the Lord added to the Church daily such as should be saved."

At the daily prayer-meeting on Friday, 13th, thanks were given for the most interesting meeting of 4,000 men in the City

Hall on the preceding evening. Mr. Moody's helpful word that day was in regard to the three classes of believers we meet with everywhere—those who have got to the length of John iii. 15; another class, who know by experience John iv. 14—they have the living water springing up in them; and a third, and best, who answer to the description in John vii. 38, 39—true believers, and pouring out on others “rivers of living water.”

The evening meetings were held again in the two Barony Churches, Established and Free, and many anxious remained behind to converse.

On Saturday the meeting (as usual on that day) was specially for children—a lively and impressive meeting. The church was filled with young people, and there have been decided conversions in connection with these gatherings for the young. At the same hour the usual prayer-meeting was carried on in Ewing Place Chapel, close by, and the place was filled.

On Sabbath morning there was another gathering of Sabbath-school teachers, at nine o'clock. These were not the same company as last week, but from another part of the city. The City Hall was the place, but it could not contain all who sought admission. The address by Mr. Moody, on Matt. xx. 1–15, made the privilege of working for the Lord appear so honorable and so pleasant—especially when he called on the laborers among us to leave the Householder to give whatsoever He might think right, and not “bargain for a penny a day”—that many felt truly humbled, and all were fired with new desire to win souls, a work and privilege which angels almost envy us. On coming out, it was interesting to notice that a row of outside listeners had stationed themselves close to the building, eager to catch at least the songs of praise.

None of the evangelistic services are held at the usual hours of church service, but much prayer went up for these meetings from many congregations throughout the day.

At five o'clock the City Hall was filled with *females only*; and so deep was the impression, that about a hundred inquirers remained to be conversed with, some of whom were led into light and liberty.

At eight o'clock there was a vast assembly, of *men only*, in the City Hall. They were packed into every corner; and outside were nearly as many in vain seeking

entrance. It was, like Thursday evening, a memorable time. Mr. Moody's subject was “Whosoever,”—salvation absolutely free, all gift; nothing between a sinner and eternal life but his unbroken will. The mass of men listened with intense interest; now and then you could see a tear, or the head bent in deep emotion. When Mr. Sankey sang the hymn, “I am Coming to the Cross,” nothing could exceed the rapt, silent attention. When he came to the verse—

“In the promises I trust,
Now I feel the blood applied:
I am prostrate in the dust;
I with Christ am crucified,”—

not a head in the vast multitude moved, every face expressed deep feeling. This verse was repeated amid still deeper silence and emotion. At the close, when an invitation was given to those who minded to remain for twenty minutes simply for prayer, above a thousand remained, and thereafter a large number waited for conversation, though the hour was late.

In the daily prayer-meeting, one of our brethren undertakes to arrange beforehand the requests for prayer—a most important service, for they mount up from 150 to 200 every day. On Monday, the 16th, several brethren stated what they knew or had heard of the progress of the work in our city and elsewhere. From Dundee it was reported that real Sabbath-school work had got an impulse; and one school was mentioned where a great awakening seemed begun. The evening of this day had been appointed as a time when all inquirers awakened during last week should meet for counsel and conversation with Mr. Moody and Mr. Sankey, assisted by Christian workers, in the hall of the Free Barony Church. Above two hundred came, and of these a hundred were men, all willing, as far as they could, to tell “what's the trouble?” It was felt by all who took part to be a time of singular solemnity—reapers gathering up sheaves for the Lord's garner. This was, indeed, an encouraging result of one week's prayer, preaching, and singing.

I do not attempt to give an account of every meeting from day to day, though there has been no day without its incidents worth preserving. There is over the city a breathing of the quickening Spirit. Christian workers find it easy to approach men on the matter of salvation.

Mr. Moody began his Bible-readings in the afternoon. They are held for the present in the Free College Church (Dr. Buchanan's). That day Dr. Fairbairn, Principal of the Free College, presided. Many ministers of all denominations were present. Mr. Moody's subject was, "The Blood of Atonement," "the scarlet line that binds together every leaf of the Bible." The audience that crowded the church was of a more educated and fashionable kind than some in the evenings, and they heard a most clear, powerful, decided statement of saving truth, illustrated by many touching incidents; and well worth remembering was the preacher's testimony that, wherever he had been, in any part of the world, he had found that those ministers who preached the blood were the men who were winners of souls. We called to mind, as he said this, the counsel of a much-blessed Methodist to those around him, "*Live in the Sacrifice! Live in the Sacrifice!*" These afternoon Bible-readings are thronged, and this is itself an important fact; for attention to the Word of God, and the true sense of it (Mr. Moody remarked the other day at a prayer-meeting), was the prominent characteristic of revival in the days of Nehemiah (see chap. viii. 1-8, and ix. 3). Indeed, it is a question how far any revival is likely to yield much permanent fruit where a real hunger for the Word does not characterize it. In Josh. i. 8 and Psalms. i. 2, 3, constant meditation on the Lord's law is enjoined as the grand secret of spiritual freshness and growth.

That same evening the evangelistic meeting was held (as it has been all this week) in John Street United Presbyterian Church. The crowds increase instead of diminishing. The Wesleyan Chapel, on the opposite side of the street, opened to receive the overflow, has been filled, and no night passes without fresh cases of anxiety.

At nine o'clock the Christian young men of the city met in Ewing Place Chapel, to consult with Mr. Moody as to what they might do to forward the Lord's work. Mr. Sankey gave tone to the meeting, singing—

"Oh, what are you going to do, brother?

Say, what are you going to do?

You have thought of some useful labor," etc.

When Mr. Moody had made some suggestions and got many of those present to

tell their own views, he asked if as many as agreed to enter on such a plan as was suggested would rise to their feet. The whole number (there must have been 700 present) at once rose; and already these young men have begun to meet every night, between nine and ten, to stimulate each other to watch for souls, and to lay hold on other young men. The hour is fixed thus late in order that there may be no interference with other meetings, and in order to give opportunity to those who are kept late by business. What a field Glasgow presents, may be inferred from the fact that the young men of the city between the ages of fifteen and twenty-five number 70,000.

At Wednesday's prayer-meeting, Neh. viii. 1-12 was the passage read. The passage led to the subject of "joy," which not only the president but the successive speakers took up. Then was read a letter containing brotherly salutations from the Edinburgh Daily Prayer-meeting; and when it was mentioned that at that very hour they would be praying for us, the meeting engaged in silent prayer for their brethren there.

I think it was on Thursday that thanksgiving was requested by two students brought to Christ in the meeting of the preceding evening. Another thanksgiving came from a Sabbath-school teacher, for an awakening begun in her class in answer to prayer offered for it a week ago. We heard in private many interesting cases that cannot be published, but which will soon be felt. One, however, I may mention. A man went to pay a debt long due; surprise was expressed at his coming on that errand, but he explained all by saying, "*I was brought to Christ last week.*" Is not this a brother of Zaccheus? (Luke xix. 8.) We shall see speedily much more of such fruits in all classes of society, to the glory of Him who gave Himself for us "that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works."

There is blessed work going on in other parts of Glasgow and in the neighborhood. Our beloved brethren were sent by the Master to fire the train laid in many places before they came. Laborers, who only sowed before, are now reaping. But beyond all this, in connection with their preaching and singing, the Holy Spirit is quickening souls that were never touched before. It is a day of the Lord's power.

Worldly men are "doubting whereunto this will grow" (Acts v. 24), and God's people are rejoicing that He is "making ready a people prepared for the Lord."

THIRD LETTER.

The work goes on. The Lord Jesus, sitting at the right hand of God, is "confirming the word by signs following." We hear of conversions coming under the notice of workers for the Lord in all parts of the town. Last Friday the subject of the noon prayer-meeting was Jas. i. 8, and in the Bible-reading in the Free College Church (Dr. Robert Buchanan presiding), the topic was "Heaven." It had been "Grace" the day preceding. At the close of the evening meetings in John Street United Presbyterian Church and the Wesleyan Methodist Church, the number of inquirers was large; but so well was all arranged for conversing with them, that though there must have been above a hundred at one time, yet all was order and stillness, the different workers in separate seats, and some in separate rooms, dealing with the anxious. No idlers were permitted to look on, and there was time for helping individuals to get at a clear understanding of their own difficulties and hindrances, which in many cases is the main thing needed, in order to their right apprehension of the gospel.

We pass on to the Sabbath morning meeting in the City Hall. It was one of Christian workers, 3,000 of whom filled the place. Mr. Moody spoke on Isaiah vi. 8, "Send me." At five o'clock the hall was filled with females only, and at eight with men only. As other neighboring churches were open at the same time for the overflow, at least 10,000 persons that night heard the gospel in a special manner. From half-past six onward there was an important gathering from all the meetings in the old College Church, of all who were anxious, and above 200 souls were there in the course of the evening. It was a busy scene, the workers dealing with individuals, or occasionally in little groups. It was the business of heaven that was carried on. The wares of God's market were exhibited and pressed on the acceptance of sinners, without money and without price. I could not help going back to the memories of other days, for in this old College Church, in Whitefield's time, there ministered one whose whole heart was in revival work.

This was Dr. John Gillies, who not only laboriously compiled the "Historical Collections," one relating to remarkable periods of the success of the gospel (a book of deep interest to all who care for the winning of souls), but used also to send forth to his parishioners a short weekly paper—a rare thing in these days—giving them information about the work of God in America, Holland, Germany, as well as at home. What a joyful sight would Sabbath night's meeting of inquirers have been to him, gathered on the spot where he so often and so pathetically called on his people to cry for the outpouring of the Holy Spirit on Glasgow and Scotland! He prefaced his first "Exhortation to the hearers in the College Kirk" by such burning words as these—"Such multitudes of my own kin, my brothers and my sisters, going to hell, never to get out again? Break, break, hard heart! You who read these lines, think not my words strange, but weep with me, if you are men, and not stones. O Thou who didst weep over Jerusalem, Thou alone canst give us comfort in this overwhelming calamity! Heavenly Father, for Thy Son's sake, be pleased to stir up many diligently to preach the Kingdom, when such multitudes of souls are in danger of perishing!" This was in 1751. Who can tell but that that man of God may, even at this hour, have been made glad by hearing the tidings told "in the presence of the angels of God," that many sinners are repenting in Glasgow, and that there have been many who looked to Calvary from the spot where he used so to yearn over souls.

The Monday prayer-meeting is a time for reports of the work, and not less for thanksgiving. Luke xvii. 12-19 was the Scripture read. The inquiry-meeting in the evening in John Street Church was very large, and full of interest. While it was going on, there was held in the City Hall, at seven o'clock, an evangelistic meeting, which had some peculiar features. The place was full. Mr. Moody merely opened with a few remarks on the object of the meeting after prayer and praise, and then addresses were given, brief and pointed, by a great variety of speakers. The attention of the large assembly throughout did not flag, and some were deeply impressed. Mr. Sankey began by singing—

"Not ajar the gates of glory—
They are open day and night."

Prayer was offered, and then Dr. Marshall Lang, of the Barony Church, spoke earnestly on the ark, showing its door open for invitation to men, as is Christ's pierced side, and showing the ruin of all outside the ark. Mr. Moody related the first incident that impressed him, and awakened in him concern, viz., the deep feeling manifested for him by his Sabbath-school teacher. The hymn was then sung by Mr. Sankey and the choir, "Light in the valley." Dr. David M'Ewan, of John Street United Presbyterian Church, then for some minutes proclaimed the way of life through the Lord Jesus, illustrating his statements by the experience of John Wesley, and another hymn was sung, "The Lifeboat." Mr. Bonar, Finnieston Free Church, gave an incident that recently occurred near Dundee, in connection with these lines of that hymn—

"Safe in the Lifeboat, sailor, cling to self no more,
Leave the poor old stranded wreck, and pull for the shore,"

and then proclaimed the way of salvation from John vi. 40. He was followed by Dr. Wallace, of Campbell Street United Presbyterian Church, who set forth the sinner's Saviour by an illustration taken from what he had witnessed a few days ago in the Highlands, the rescue of a perishing sheep. Ps. xxiii. was sung, and Mr. Pirrett, Burnbank United Presbyterian Church, gave a warning word from the case of one he had known who wrested to his undoing the truth, "Once in Christ, always in Christ." Mr. Sankey and the choir sang "Depth of Mercy," and as they came to the chorus from time to time, "God is love, I know, I feel; Jesus lives," etc., the deepest stillness pervaded the meeting. Mr. Campbell, of the Wynd Free Church, spoke to those present who might be anxious, and Mr. Howie dropped a closing word, urging to immediate application. The meeting lasted an hour and forty minutes. Inquirers were invited on leaving the hall to join those met in John Street Church.

Wednesday, Feb. 25th.—Yesterday's noon meeting was full of interest. Dr. Cairns, from Berwick, presided. He read Isa. xii. previous to telling us some of the "excellent things" which the Lord has been doing in Berwick. After "declaring His doings," he earnestly and lovingly urged all ministers and believers to use this pres-

ent tide-time, by going to individuals and bringing before them the matters of salvation, not waiting till they came to ask. Mr. Moody afterwards took up this remark, enforcing it, and pressing it on all who would win souls; for when the Son of Man came to "save," He first of all went to "*seek*" the lost. Mr. Goldie, from Stirling, Mr. Bogue, from Stockton-on-Tees, and Mr. M'Nab, from Ardrossan (the last of whom had been taking part in the London work), each gave details of what the Lord was doing. The City Hall evening meeting had been specially kept for friends from Greenock, Port-Glasgow, Johnstone, and other places on the same line of railway, who had intimated their desire to come, but there were fully as many present from the city. The most memorable meeting that evening was that of the young men in Ewing Place Chapel at nine o'clock. A deputation of four young men from Edinburgh began the evening's work, each in turn speaking with persuasive earnestness and affection. Then Dr. Cairns, with freshness and fervor, as if he had returned to the days of his youth, addressed them, and was followed by Rev. J. H. Wilson, from Edinburgh, who brought them to the point, "Why not to-night?" When Mr. Moody came in, he saw the impression resting on the meeting, and proposed that at once, on the spot, opportunity should be given of dealing with all *who desired to take Christ as theirs*. The three front seats of the church were cleared, and an invitation given to those young men present who professed to have this desire to come forward. The seats were immediately filled, and when three other seats had been cleared as before, another stream of young men poured in. Some one present counted in all 101, and there were others who felt as those who came forward, though they kept their seats. During prayer intense emotion was manifested by many and an awful solemnity was felt to pervade the place. It was a night not to be forgotten. Christian friends remained conversing with the anxious till about twelve o'clock. And I may add that next night the chapel was filled with 900 or 1,000 young men, who were again addressed by the deputation from Edinburgh and others. When Mr. Sankey had sung "Almost Persuaded," Mr. Moody asked all to retire except those who wished to converse about their souls' salvation. There must have been not fewer than 140

who remained, and Christian workers were occupied with them till near twelve o'clock. It was a glorious harvest field.

The Wednesday noon meeting, I must not forget to say, was as crowded as ever. The Rev. J. H. Wilson read Acts ii. 42-47, as descriptive, in its main features, of the work of God in Edinburgh, and most urgently did he press all Christians to say, every man to his neighbor, and every man to his brother, "Know the Lord," giving illustrative incidents occurring in all ranks of society. Dr. William Wilson, from Dundee, followed, and bore testimony to the blessing in that town, and its continuance. If the meetings were not so crowded as before, there was nevertheless evidence, day by day, that the Spirit was still working in the midst of them. Mr. Taylor, of Kelvinside Free Church, gave a word of exhortation, and Dr. Wallace, of Campbell Street United Presbyterian Church, called attention to the young women of Glasgow, of whom there must be far more than 70,000.

Thursday, Feb. 26th.—To-day's noon meeting was lively and warm. After singing and presenting to the Lord in silent and public prayer the numerous requests, Matt. vii. 7-11 was read, in connection with which Mr. Moody detailed several most interesting answers to prayer he had just heard of in letters from America. One of the cases was the following:—He had once, after most urgent solicitation, preached in a small church in the prairies, where one Christian woman continued praying day and night for the pleasure-loving young people, whose only enjoyment seemed to be the song and the dance. A letter received that morning brought the cheering tidings that in that same spot thirty-two young men were now on the Lord's side, and working for Him. Mr. Keay, of Free Trinity Church, spoke of last night as the most fruitful in his ministry. He had been detained in his vestry for five hours, partly conversing with inquirers, and partly hearing the story of deliverance given to awakened ones. Dr. Buchanan, Free College Church, read a letter from all the evangelical ministers of Kirkwall, and thirty elders, inviting our beloved and honored American brethren to come and help them. He then asked all to unite in prayer for these brethren in the Orkney Isles. A brother related a remarkable blessing following on his personal dealing with a sea captain, afterwards lost in the Black Sea,

who, saved himself, became a blessing to his house. Mr. Gebbie, minister of the Established Church, Dunlop, pressed the duty of personal dealing. One of the deputation from Edinburgh suggested that those who dealt with souls should be very cautious of mentioning in public any of their conversations with them. Dr. Marshall Lang referred to the remark made yesterday by Dr. Wallace, regarding the young women of Glasgow, for whom more might be done by Christian ladies. After a few minutes of silent prayer, some notices were given, and the meeting closed.

The Bible-reading yesterday was the closing part of Mr. Moody's subject, "Heaven, its treasures, etc.," intensely interesting and useful. To-day's subject was, "The Love of God," repeated in John Street Church, in the evening, to a densely-crowded audience. At the close of the address in the evening, not less than two hundred remained for conversation. There are new inquirers every day, and throughout the city ministers are continually discovering traces of the Lord's footsteps, and are themselves stirred up to more earnest, prayerful, expectant ministrations.

Thanks have this week been offered for at least three students brought to Christ; and thanks for the conversion of two youths who, on Sabbath last, came to hear simply by way of amusement, and who came into the inquiry-meeting for no other end. The Lord "was found of them that sought Him not."

On the memorable Tuesday night of the young men's meeting, a youth from Ireland was led, on his way to the theatre, to turn aside into Ewing Place Chapel, and it became his birth-place for eternity. He had come to town with a full purpose of finding out its gaieties and pleasures, and of returning home to tell his companions what he had enjoyed. That night he was "apprehended" by the Holy Spirit, under the solemn, stirring appeals of the deputation from Edinburgh. When opportunity to come forward for special prayer was given to all who would fain be decided for the Lord, he pressed forward at once; all the time that prayer was offered by various pleaders, his one cry from the heart was, "Lord, have mercy on me, a sinner!" He saw and understood the way of salvation, but one difficulty remained, viz., "What would he feel or do on the morrow?" This difficulty, however, was removed by

the remark of one with whom he conversed, who said, "Surely, if you trust Jesus to *save* you, you may trust Him to *keep* you ever after." He returned to his room that night only to tell his astonished friend that now he was a new creature. Every thought about theatre, opera, amusement, had given place to the one absorbing thought of salvation, and a Saviour found!

FOURTH LETTER.

"There is something far better than gold. God thinks so little of gold that in the New Jerusalem it is used for paving the streets." In one of his Bible-readings Mr. Moody made the above remark, and every Christian man will understand it. Even the joy of winning souls, and of seeing souls won to Christ, is better joy than the world's best. And the Lord is giving largely of His gladness to His own at this time.

The "thanksgivings" at the various meetings are worthy of notice, were it only in the way of reminding our readers that, like frankincense put to the meat offering (Lev. ii. 2), this grace must be in actual exercise wherever true prayer is going up. "In everything by prayer and supplication, with thanksgiving" (Phil. iv. 6), is the divine rule. The leper who has been blessed must return to give glory to God.

There is a children's meeting held every Saturday; it is crowded. Other persons are not admitted unless they are bringing some children with them. As yet, there is no very general movement among the young, though there are many cases of decided conversion in several of our Sabbath schools. When Mr. E. P. Hammond was here among us, six years ago, the great blessing came on the young, and only drops fell on the older ones. The Lord is sovereign as to times and ways of working.

The meetings this week are as interesting as ever. We have had help from brethren who sympathize in the work, such as Mr. George Wilson, of the Tolbooth Church, Edinburgh; Mr. Maclaren, from Manchester, so well known in the churches; and Mr. Arnot, from Edinburgh. At the daily prayer-meeting, it is now an everyday thing to see the pulpit-stairs, and the three front seats, filled with ministers from town and country. There are about a hundred ministers oftentimes, and most truly was it said the other day, "Every

minister is worth a hundred other persons," in reference to the vast influence they may exert on their people when they are themselves filled with the Holy Ghost. Whitefield used to say, in regard to this, that "every minister's name was *Legion*." Will the Lord's people cry mightily to God in their behalf at this season? If we ministers get the fullness of the blessing, if we get a fresh and full anointing from the Holy One, thousands throughout the land will soon know it.

But let me turn to the young men's meetings. On Sabbath morning, at nine o'clock (March 1), there was a gathering in the City Hall of the young men of the Glasgow Christian Associations. With these 3,000 before him, Mr. Moody spoke from the words, "Run, speak to this young man" (Zech. ii. 4), Mr. Sankey and his choir singing such hymns as "Jesus, the water of life, will give, freely, freely, freely;" "What are you going to do, brother?" ending with "Hold the fort, for I am coming!"

On Tuesday evening, Mr. Maclaren, of Manchester, addressed a vast assembly of the same class in the United Presbyterian Church, Wellington Street. He spoke from John iii. 16, "God so loved the world," etc. After setting before them in this glorious passage the manifestation and outpouring of the love of God, he called attention to this feature of the verse—viz., that it put the negative side ("not perish") first, and the positive side ("have everlasting life") afterwards. The reason of this is, that every man *who does not believe perishes*. Notwithstanding that great love of God, there is certain destruction to every soul that closes itself against Him. "He that believeth not is condemned already;" and this "is the condemnation that men *love the darkness*."

Mr. Arnot, of the Free High Church, Edinburgh, addressed a similar gathering on Wednesday night, taking 2 Pet. i. 3-7 as his subject, impressing on them the two subjects of faith and holiness, and the connection between these two graces.

Every night at nine o'clock the young men meet, and the work among them makes steady progress. On Monday evening Mr. Moody, as usual, came in near the close of the hour, read Rom. x. 10, and made some happy remarks on the importance of "*confessing Christ with the mouth*." Through neglect of this, many are left in something like darkness, and have little

joy. We ought to speak for Christ; at the same time we must beware of spiritual pride. Heart utterances are what we want, not flowing eloquence. Whenever the devil whispers, "That was a good address," you are in danger.

After a hymn had been sung, an opportunity was given to those recently brought to Christ to tell "how great things the Lord had done for them, and how He had had compassion on them" (see Mark v. 19). The first young man who spoke began by saying, "I was one of the 101." He meant by this expression to refer to the memorable Tuesday night last week, when a breathing of the Holy Spirit passed through the assembly, and 101 young men came to the front seats, asking to be prayed for, and guided into the truth. The speaker added, "I have been wishing to be saved for many years. When those who were *sure* that they were Christians were asked to stand up, I felt that I could not honestly do so, though I was a member of the Church, a Sabbath-school teacher, and was one of the ten who had sent in a request for our warehouse for prayer on our behalf. I kept my seat. Mr. Moody then asked all that were Christians to leave the three front pews. I occupied one of these, and when the others went out I kept my place. Thinking that I had, perhaps, misunderstood him, Mr. Moody kindly said to me, 'Are you not a Christian?' I said, 'I am not.' But that very night I found Christ."

A young student next spoke. "I also was one of the 101 that night. Though taking part in Christian work, I felt my need of what I had not found. That night, at the meeting for conversation, five of the young men in succession spoke to me; and, unknown to the other, quoted to me John v. 24, 'Verily, verily I say unto you, He that heareth my word, and believeth on Him that sent me, *hath* everlasting life.' I was at length enabled to apprehend the truth, and I now thank the Lord for saving me, and pray that all here may be brought to Christ."

Another spoke. "I had been seeking Christ a long time. That night, when I was going away without relief, Mr. Moody came up, and took me kindly by the hand. He looked at me—I might say he put his two eyes right through mine—and asked me if I would take Christ now. I could not speak, but my heart said, Yes."

The above may give some idea of the in-

tensely interesting scene. A dozen more declared what God had done for their souls. Not only that night, but on some of the after evenings, a similar scene has been witnessed. Last night, one very intelligent young man told briefly, but very clearly, what his state had been till he was awakened on Sabbath evening last, and how miserable he had been on the following days, not being able to see that salvation was for him. Getting a ray of light, he went home, read John iii. 36, "He that believeth on the Son hath everlasting life," and sought on his knees to be led into the truth. "And," he added, "God heard me. I believed then; I believe now; I am a ransomed soul." And that the Lord is in these meetings who could doubt who saw, two nights ago, sixty or seventy of these young men, when the invitation was given, rise up from their seats, as an intimation that they desired to be prayed for, and be led to Christ. Our Scottish youth are not at all demonstrative in regard to their feelings; it is not usual for them to tell out what is passing in their hearts on the subject of their state towards God; and this fact makes the present movement all the more remarkable. Till they have got *faith* they are slow to speak about their *feelings*.

On Wednesday, at mid-day, there was a prayer-meeting of fathers for their children, and on Thursday of mothers. To-day a meeting of sisters was held in Ewing Place Chapel, to which so many came that the place was filled. I understand that there was deep solemnity in the meeting, and much impression. Mr. Moody stepped in to speak an encouraging and guiding word; and it may be this meeting of sisters may yet become a mighty power among the young women of Glasgow.

If time and your space permitted, I have at hand more facts, which would all be interesting. Above 200 persons came on Monday evening to the United Presbyterian Church, John street, as persons who had recently been awakened. Of these, seventy-five professed to have found Christ. Last night there was a large number of inquirers in the Free College Church. This week the evangelistic meetings are in the Free College Church, the overflow passing into the Park Established Church.

I am writing you about Glasgow specially; but you may like to get notice of God's work in less known localities. Requests for prayer come to hand from all quarters—*e. g.*, one came to me, asking my

congregation to pray for a work of God in the district of John O'Groats' House; and another from Christian friends who live near Cape Wrath. Preaching on Wednesday at Auchterarder, I found unmistakable traces of God's doings in that quarter; and passing on in the evening to Dollar, found an assembly of above 1,000 souls, eager to hear the Word; and at the close, besides others, about fifty of the boys and young of the Dollar Institute waited for conversation and inquiry. At the Stirling noon-day prayer-meeting, next day, there was a large attendance. There have been not a few awakened there of late, and the interest is deepening. The ministers of all denominations take part most cordially. There, too, I heard of work going on not only in such places as Alva and Dunfermline, but in obscure parishes. Souls are coming from great distances to ask the way of life at the lips of those who can tell it, and these souls awakened to this concern by no direct means, but evidently by the Holy Spirit, who is breathing over the land. It is such a time as we never had in Scotland before. The same old gospel is preached to all men as aforetime; Christ, who was made sin for us, Christ the Substitute, Christ's blood, Christ's righteousness, Christ crucified, the power of God and the wisdom of God unto salvation; but now the gospel is preached "with the Holy Ghost sent down from heaven." And amid all this the enemy is restrained, so that we are solemnly reminded of Rev. vii. 1-3, the time before the coming of the Lord, when the four angels are charged to let no storm burst, not to allow the wind even to ruffle the sea's smooth surface, or move a leaf of any tree, till the seal of the living God has been put on His elect. Is not this sealing going on daily among us? Are not the four angels looking on? Surely it is time to seek the Lord, that He may rain righteousness upon us.

FIFTH LETTER.

"The kingdom of Heaven suffereth violence, and the violent take it by force" (Matt. xi. 12), was said of John the Baptist's days. In answer to such prayers as he sent up during his thirty years in the deserts of Judea, the Holy Ghost was at work, and everywhere were found men in right and real earnest about salvation. You might have seen them thronging the road to Jericho and the wilderness, leaving home, comforts, business, friends, intent

on the one great matter that filled their minds day and night. "The kingdom of heaven suffereth violence"—men pressed into it with all the eager determination with which soldiers press into an assailed city (like Coomassie)—"and the violent took it by force." Those who were thus intensely earnest snatched, as the word means, the kingdom at once, as the robber does the purse he covets, seizing his opportunity. All this we see before our eyes in the present time of revival; men are truly in earnest, and they catch the gift of God at once, while the cold formalists wonder and dispute against sudden conversions, "not knowing the Scriptures, nor the power of God."

When I closed last week's letter, I mentioned various places in Scotland where God was working. There are many other districts equally interesting. At Aberuthven, near Auchterarder, almost every house in the village has some one under its roof awakened by the Spirit. In Dumfriesshire, at Lockerbie and at Moffat, not less than seventy in each place have been awakened. Near Glasgow, not Chryston only, but other places, such as Kirkintilloch, are shaken. At the daily prayer-meeting last Monday, it was stated that there had been not less than 300 inquirers and converts in the inquiry meeting in Free St. David's on Sabbath evening. A friend mentioned that at Dalmellington, in Ayrshire, a work had begun; seven had been lately converted. Dr. Black, of United Presbyterian Wellington Church, gave extracts from a letter from England, showing a work begun in a district where there had been no special means. Mr. Moody read, from letters just received, accounts of friends brought to Christ. Mr. Wells, of Free Barony Church, stated that he had a list of seventy persons in his congregation who had received blessing during the meetings. Mr. Barlas, of United Presbyterian Church, Belgrave street, stated cases occurring in his district. Mr. Taylor, of Free Church, Kelvinside, spoke of this last week as the happiest in his ministry since he came to Glasgow. He had seen abundant proof that the Spirit of God was at work in the midst of the city. His visits as a pastor brought to light most interesting cases, in all grades of society. All sorts of instrumentality also seemed to be employed. He had been told of one awakened by the singing of the hymn where these words occur—

"Let some droppings fall on *me*—even *me*."

One day thanks were given for a person who had been blessed while the hymn, "Jesus of Nazareth passeth by," was being sung; and several other cases were reported in which the same hymn had been blessed. Last night I met a Christian working-man, who joyfully informed me that "in the building-yard where he worked, this week there had been two boys and three men brought to Christ." "I give thanks for six," was on a paper handed in at the prayer-meeting; while a disciple, who had for many years been pleading for the conversion of near and dear relatives, asked the meeting to join him in thanksgiving for a daughter saved, a nephew and several nieces. A letter said: "We cannot leave Glasgow without telling you that the brother whom we told you of as having come here to attend the meetings, left for London this evening, we firmly believe, resting in Jesus."

A lady asked prayer for her own conversion, stating, "I have come from Switzerland on purpose to be present at the meetings. I have every reason to believe in the power of prayer, having been cured through prayer, at a small village in Switzerland, after having been dangerously ill for thirteen years. I should be extremely sorry to leave Glasgow without receiving what I came for. I have been well brought up, but am not a Christian." A case like this reminds us of Acts v. 16: "Then came a multitude out of the cities round about, bringing their sick folks, and them that were vexed with unclean spirits."

And yet more, this other, from a person about twenty miles out of town: "Dear sir,—Would you kindly forward four tickets to admit to the morning meeting on Sabbath first to the City Hall. I have never had the pleasure of being present at any of these precious meetings that have been held in Glasgow, though a constant reader of the reports given in the various newspapers; but I will be in Glasgow on Sabbath first along with three friends. Going in the spirit of anxious inquirers, we pray God that it may be our blessed privilege to come home having found that Christ is indeed precious to each of us."

Another day, at noon, four young men, from a mining district in Ayrshire, were found waiting at the close of the meeting to speak to Mr. Moody, if possible. He had gone out; but they sat down in the inquiry-room with one of the ministers

who was still there. "Are you all of one mind? are you all in Christ?" was the question put to them. "Three of us are Christ's, but our friend here (pointing to the fourth) is not." The minister entered into conversation with the unsaved but anxious one, and found out his state of mind. He showed him that Christ was offering to be his substitute, and to appear in the presence of God for him, and asked, "Will you believe in Him as He so offers Himself to you?" In a moment the lad's countenance changed, and, half springing from his seat, he struck the Bible with his hand, exclaiming, "I see it all!" The scale had fallen from his eyes, and he, with his three friends, who had been to him like the friends of the palsied man, left the room to return home by the train, rejoicing.

One other case. A young man attracted Mr. Moody's attention at an inquiry-meeting, an intelligent young man who had long been anxious. Mr. Moody discovered that one thing had hindered his full decision, viz., want of courage to tell his wife all that was passing through his mind. But last Sabbath afternoon he was enabled to go home and frankly tell all he felt. It turned out that she too was in deep anxiety, only waiting to have the ice broken. The result has been complete deliverance of soul to that young man, who is now able to help others in the way. A similar case to the above is the one brought out in the following letter from one in Edinburgh, which Mr. Sankey read yesterday: "I have such good news to tell you. When you were here, you wanted me to write to my sister about Jesus and coming to Him; but my old sinful heart went dead against it. Dr. S., however, began to tell me that my health was very precarious, and all your advice came back to me. I *did* write to my sister, a girl about sixteen. My want of faith has been reproved; for I had such a letter from her, telling me she had felt sure all this winter that there had been a change in me, and why I had not written to her before; and she ended by confessing that she could resist no longer, but had taken Christ, and, God helping her, would live for Him. Please pray for her, and encourage all young converts to write to their friends. Another thing you wanted me to do went fearfully against the grain, and that was to hold meetings. Had anybody told me last year that I'd ever come to do such a thing, I'd have

scoffed at them. So you see it's nothing of myself, but something that makes me, in spite of myself, long to work for Jesus. Will you pray for my Canongate meeting? I've got such bad characters; oh, if I could only reach them! drunkards, and profane people who don't believe in hell—my heart just yearns over them. It was a fearful effort at first to speak for Christ, but now 'I love to tell the story,' for 'All to Christ I owe.' As I came home last night I heard such beautiful singing at the head of one of the lowest streets here. Coming up I found some young men were singing 'Depths of Mercy,' in parts, and whenever they had gathered a crowd, invited them to accompany them to the meeting. A great many followed them. I know it will cheer Mr. Moody to hear of the hint he threw out being thus taken up by these young Christians. The work here goes on wonderfully; it is too great to be spoken of.—Your loving friend in Christ."

I am scarcely leaving myself space to speak of other parts of the work. The evangelistic meetings have been held this week again in the Free College Church. The subjects have been, "Where art thou?" "How long halt ye between two opinions?" and "Sir, remember." The last of these addresses was awfully solemn. Mr. Moody related, as an illustration of memory being ready to yield back all the past at God's touch, how he himself in early days was nearly drowned, sinking twice, and caught the third time he came to the surface. During the time he was under water, all that was buried in his memory came up before him. And so the memory of Abel's blood flowing from the deadly wound is ever before Cain, and so with all the sins of sinners. This makes hell terrible beyond measure, and there is no sleep there. "If I did not believe in hell for ever, would I (said he) come here to preach night after night? If I did not believe in that hell, I would be off to my home by the first boat that sails from the Clyde."

The Bible-readings have been in the Park Church (Established), and the subjects this week have been "The Holy Ghost," "Jacob," "Daniel." All the meetings are crowded to the door more than ever, and there is daily fruit.

On Sabbath morning, the members of the Glasgow Young Men's Society for Religious Improvement, filled the City

Hall at nine o'clock A.M. There were young men present who had walked in that morning from Englesham, Kilbride, and other places. We do thank God that Mr. Moody's "hands are made strong by the mighty God of Jacob," so that he is able to work night and day, and certainly he never wearies in spirit. He read Luke xix. 1-13, and spoke briefly to the saved on "Occupy till I come," urging them this week to resolve by God's grace, every one of them, to speak to and seek the conversion of at least one soul each. A large number, when opportunity was given, rose in response to this appeal, and during the week it was evident that the resolution was not forgotten. One petition came in to the noon-day prayer-meeting "from a young man who promised to seek to bring a soul to Jesus; pray that he may have grace to be faithful in dealing with two young men in his warehouse who are anxious to find peace in Jesus." The main part of the address was to the unsaved, and when, in his closing prayer, Mr. Moody stopped for half a minute, there was profound silence over that assembly of 3,000 young men, broken in upon by the yearning, urgent pleading, "O Lord, speak to them! speak to them Thyself!"

At the Young Men's meeting in Ewing Place Chapel on Tuesday evening, Mr. John Burns, of Castle Wemyss, presided, and gave a most hearty address. He read from and held up the character of Nehemiah. "We business men in this great city are exposed to many temptations, and are often in great perplexity. Let us, like Nehemiah, 'pray to the God of heaven.' Speaking from experience, I can testify to the value of prayer in the case of business men. I have great faith in prayer, silent and instant prayer. We have not time during the day, in the midst of business, to go to our knees; but let our hearts go up." He then spoke of the work now going on, as a work of God, from which the best fruits might be expected. He was followed, in a few words, by Archdeacon McLean, who accompanied him. As usual, a large number of the young men waited for inquiry. One of themselves, on Wednesday evening, spoke as follows; and his words were felt by all present: "I would like to say a word as to the power of prayer. Seven years ago, about a stone-throw from where we now stand, a young sneering infidel retired to his bed on a Sabbath evening. About

three hours after, that same youth rose and cried to God to have mercy on his soul. Some of you may say, 'Oh, that's a story made up, and far-fetched.' No, it is not. I was that youth. When I retired to bed, three of my young friends were assembled in another room, wrestling with God for my conversion. I could not sleep. I arose and went into them, and asked them to pray for my soul. I found the Saviour; and, blessed be His name, I have followed Him ever since. My companions scoffed, and said that it would soon pass away; but I have been kept. I have tasted all the pleasures of life in other days, but I am here to testify that the love of Jesus is sweeter than all. Young men, don't be deceived; the pleasures and the philosophies of this world pass away. Take Christ, and He will satisfy the longing soul." Night after night, there are not only such addresses, and many inquirers, but also many conversions.

I had intended to tell you a little about the ministers' meeting for prayer and conference, on Wednesday, at which about 200 were present, of all denominations; and many from the country. But this must be reserved; and meanwhile let me entreat every reader to pray for a baptism of fire, a gift of "Power" (Acts i. 8) to every minister of Christ who carries Christ's message to the Churches.

II.

DR. BONAR's letters bring down the record to March 13th. The noon-day meetings and those for the children continued to be maintained with unflagging interest. On the 13th of March the requests for prayer were as many as 150 in number. Sunday morning, the 15th inst., Mr. Moody delivered his lecture on Daniel to 3,000 young men assembled in the City Hall; and Mr. Sankey at the close of the service sang "Daniel's Band" and "Hold the Fort," with the strong choruses, in which the vast assemblage joined. "Evangelist Meetings" were begun in the eastern district of the city on Sabbath evening, the 15th inst. On Monday there was another service, when it was determined to continue the meetings in the same church during the remaining evenings of that week. At the same time there were four evening meetings for young men, under the charge of other workers, going on in differ-

ent parts of the city. There were also ministers meetings, and meetings of parents, with meetings of the Good Templars and meetings held by the Evangelists in surrounding districts. On the 30th of March they were present at the daily prayer-meeting held in the ship-building yard of Alex. Stefters & Sons, where there was a large attendance of the workingmen, the number being variously estimated from 1,500 to 2,000. All the partners of the firm were present. On the 5th of April a praise meeting was held in the City Hall. On the 8th and 9th of April Mr. Sankey and Mr. Moody attended the noon prayer-meeting held in the Town Hall at Greenock; and on the 16th there was a church convention on the revival movement, which was largely attended.

III.

THE *Daily Mail* thus sketches the work, of the revival in Glasgow, its agencies, and results:

During the six days beginning with Tuesday of last week the suburb of Hillhead was nine times flooded with crowds hurrying to the Crystal Palace. This unique glass house is the largest place of public assembly in Scotland, and can seat about four thousand, while a thousand or two more may be crowded into it. Tuesday evening was for the young women. Hundreds appealed in vain for tickets after 7,500 had been distributed, and hundreds who had them struggled in vain for admission. The building was crowded up to the fainting point, and the meeting was partly spoiled by its numerical success. On Wednesday the young men who were ticket-holders darkened the Great Western Road more than an hour before the time of meeting. All comers were welcome on Thursday, so long as there was any room. In spite of the rain the Palace was filled by seven o'clock, and about one-half of the audience seemed to be young men of the middle classes. On Friday the noon prayer-meeting was transferred to the Palace, which was comfortably filled with the better, or better-off classes. Friday evening's meeting was the most significant of the series. Tickets for it were given only to those who, on applying for them in person, declared that they believed themselves to have been converted

since January 1st, and gave their names addresses, and church connection, which information, we are told, is to be forwarded to their several pastors. It was publicly stated that about 3,500 received tickets on these conditions. As the Americans did not arrive till six weeks after the New Year, and as the tickets were not exclusively for the frequenters of their meetings, it was hardly fair in one of our contemporaries to insinuate that the object was to number and ticket Moody's converts. The children had their turn on Saturday at noon, and the working people at night. On Sunday morning the young women were admitted by ticket, and at six o'clock p.m. the Palace was filled both inside and outside, as an Irishman would say. While several ministers, along with Mr. Sankey, conducted the service inside, Mr. Moody addressed a crowd in the open air that filled the whole space between the Palace and the gate of the Botanic Gardens. Many hundreds did not even get the length of the garden gate. The estimates of the vast throng—mere guess-work, of course—range from 15,000 to 30,000. A month ago, in the same place and under the same auspices, another meeting was held for six and a-half hours. We refer to the "Christian Convention," which Dr. Cairns declared to be "unparalleled in the history of the Scotch, perhaps of British, Christianity." It was reported that about 5,000 were present, of whom some 2,000 were ministers and office-bearers from Scotland and the north of England.

Now these are conspicuous facts, and challenge the respectful attention and sympathy of all, whatever their religious views may be, were it on no higher principle than that of the ancient poet, "I am a man, and deem nothing human uninteresting to me." Some have already photographed the humorous side of these religious assemblies, and proved what, we dare say, nobody will deny, that some blemishes cleave to them. We are persuaded, however, that many of our readers will not be disinclined to look at the higher aspects of "these wondrous gatherings day by day." For we are not aware that so many large and representative meetings have been drawn together in Glasgow within six days by any cause or interest whatever during the present century. Here is a novel addition to "the May meetings"—a new General Assembly, with representa-

tives of almost every class of society and every Protestant Church in the land.

The religious movement, of which these meetings are the most outstanding manifestation, dates, so far as it met the public eye, from "the week of prayer" in the beginning of January. The ministers and office-bearers of almost all the churches then met, and formed a committee to arrange for united prayer-meetings, and also for the expected visit of the American Evangelists. The record of what was going on in the north of England, and especially in Edinburgh, had previously inflamed, as well as informed, many of the more receptive and sympathetic souls. Tokens of growing interest had also been appearing in many quarters, and evangelistic services, such as those conducted by Mr. Brownlow North and others, had indicated that the spiritual thermometer was steadily rising. During the first week of January St. George's Church was crowded at noon, while the overflow was accommodated in Hope Street Free Gaelic Church. After the first fortnight Wellington Street U. P. Church was made the centre, where, on an average, about a thousand met daily for prayer. In the second week of February Messrs. Moody and Sankey began their work among us; and for the last three months they have conducted meetings every day, with a few exceptions. The mind experiences a sense of fatigue in detailing their efforts. They certainly have not spared themselves. Here is something like an average week-day's work—12 to 1 o'clock, prayer-meeting; 1 to 2 o'clock, conversation with individuals; 4 to 5 o'clock, Bible lecture, attended by some 1,200 or 1,500; 7 to 8:30 o'clock, evangelistic meeting, with inquiry meeting at close; 9 to 10 o'clock, young men's meeting. The tale of some Sabbath-day's work is even heavier: 9 to 10 o'clock, City Hall; 11 to 12:30 o'clock, a church service; 5 to 7 o'clock, women's; 7 to 9 o'clock, men's meetings in City Hall. Very few men possess, or at least exercise such powers of service; though, in addition to the aid from the realm beyond on which true workers rely, we doubt not that congenial and successful Christian work may sustain a man beyond any other form of human effort. Admission to these meetings was usually by ticket—a necessary precaution against perilous overcrowding. The animated scenes of last week in the

Botanic Gardens prove that the interest has not waned, even after three months use and wont had worn off the edge of novelty.

Accepting this as a genuine Christian work, it may be worth while to fix attention on some of its leading characteristics and results. We would say here, in passing, that we cannot well understand why some educated minds, without granting a hearing, condemn religious revivals out and out on philosophical grounds. Viewed on the human side, the philosophy of revivals, as they term it, is just a department of the philosophy of history. In no region has progress been uniformly steady and gradual; but it has been now and then by great strides, by fits and starts, and such events as the Germans call epoch-making. In all the affairs of men there have been tides with full floods. Every channel along which human energies pour themselves has had its "freshets." We are all familiar with revivals in trade, science, literature, arts, and politics. Times of refreshing and visitation are not much more frequent in sacred than in secular history; and they indicate the most interesting and fruitful periods in both.

To say that the work betrays some imperfections, and that there have been many objectors, is only to say what has been justly said of every great enterprise, civil and religious. But this revival seems to be distinguished from all previous revivals by the circumstance that it has been endorsed by something like the Catholic consent of the churches. From the outset, nearly all our leading ministers, and not a few of our foremost laymen, identified themselves with it. They sat and sang together on the pulpit stairs and platform at the daily prayer-meeting. A Highland member of the Free Church Presbytery lately protested against some of the accompaniments; and in a court that numbers about 150 members, there was not one to second his lament. One of our most conservative churches—the Reformed Presbyterian—gave its unanimous and cordial approval the other day at its Synod.

The unfriendly letter-writers fall into two classes. Some sign themselves clergymen, and are much exorcised about their clerical status. If any in these days will make it their chief concern to stand upon their official dignity, they shall find by-

and-by that they have not much ground to stand upon. No evangelists, however, have come among us who have more respected the position and influence of the ministers. Mr. Moody's first statement at his first meeting in the City Hall was, that he met with the Sabbath-school teachers first, because he knew that no class would welcome him more heartily, with the single exception of the ministers, and that it would be presumption in him to lecture them. The other class of unfriendly critics write in the interest of intellectualism and culture in its "broadest" sense. We suspect that the "sages," whose profession is, as one of themselves has said, that they are neither great sinners nor great saints, are the enemies of revivals only because they are the enemies of the things revived. Would they object, for instance, to a revival that gave body and popular attractions to the worn-out ideas which they commend as the *ne plus ultra* of attainable truth? At all events, it will not do for them to say that only the women and the children have been attracted, for there has been nightly a most imposing muster of the vigorous manhood of our city, and the City Hall has been often found too small to accommodate the men who flocked to some of the special services.

Mr. Moody is very fortunate in having such a colleague as Mr. Sankey. He has enriched evangelistic work by something approaching the discovery of a new power. He spoils the Egyptians of their finest music, and consecrates it to the service of the Tabernacle. Music in his hands is, more than it has yet been, the handmaid of the gospel, and the voice of the heart. We have seen many stirred and melted by his singing before a word had been spoken. Indeed, his singing is just a powerful, distinct, and heart-toned way of speaking, that seems often to reach the heart by a short cut, when mere speaking might lose the road. Most people admit that the work has been conducted in a very calm and sober-minded fashion. Mr. Moody is credited with a large share of shrewdness and common sense. He has not yielded to the temptations that powerfully assail his class. He does not give himself out to be coddled and petted by well-meaning, but injudicious admirers. We have not noticed in him that offensive affectation of superior piety that provoked a sarcastic acquaintance of ours to say that

some revivalists seemed to begin their story as Virgil makes Æneas begin his—"I am the pious Æneas." He keeps close to the essentials, and is free from such crotchets as often narrow the sphere and destroy the influence of evangelists. It is not irritation but balm that he tries to bring to our religious divisions. It must be owned that a premium has not been set on the hysterical, the convulsive, and the sensational forms of religious excitement. The proverbial weakness for numbers has been more apparent in some of his sympathizers than in himself. Nor does he make himself responsible for the reality of every apparent conversion. He has set his face sternly against the religious dissipation in which some of his most indefatigable hearers rejoice. Novelty-hunters and marvel-mongers have not been gratified. Sight-seers have been usually excluded from the meetings for inquirers, and only "workers" have been admitted. That there has been nothing necessarily repellant to thoughtful and educated people is proved by the number of middle-class young men in sympathy, and by the fair proportion of them at the "Converts' Meeting," and also by the crowds of genteel people at the quiet afternoon Bible lectures. Though he has introduced some novel methods, he has stuck to the simple old truths, and his convictions are in entire accord with Scottish orthodoxy. His straightforward, business-like, slap-dash style gives a fascinating air of reality to all he says, while his humor, capital hits, vivid and homely illustrations, and now and again his deep feeling, seldom fail to rivet the attention of his hearers. He has not a round-about and far-off way of handling divine things, and hence many accuse him of abruptness, brusqueness, and undue familiarity. The Christian life he commends is manly and genial, intense, and yet not strained or twisted. These features go far to explain what would be called in America his personal magnetism. Many ask, "But will it last? What is to come out of all this?" In Edinburgh, they say that since the Americans left the impression has been steadily increasing, and that it has entered influential spheres almost untouched before. The summer-scatterings will severely test the reality of the movement, but perhaps they may also scatter a share of the stimulus along both

sides of the Clyde. The avowed end from the first has been that the ordinary congregational channels might be flushed and flooded with fresh energy. Such extraordinary efforts are most successful, though their success is less apparent when they add new power to ordinary agencies. If this be the result, the friends of the movement will have no cause for disappointment, while its enemies will point to the absence of demonstrative accompaniments as a proof that it has entirely collapsed.

We may expect that something will be gained from the experience of the past months. New methods of conducting meetings are already finding favor. Some may be in danger of surrendering hastily their individuality, and adopting modes of speech and action foreign to them. We may easily ascribe too much to the new methods of the American Evangelists. Their success is due largely to the fact that they approached the Scottish churches on the side on which they are weakest. It would seem that Scottish styles are about as popular in America as American styles have proved in Scotland, and for the very same reason. At the Evangelical Alliance in New York the speakers from our country were most appreciated, because they were strong where Americans felt themselves to be weak. The career of Dr. Hall in New York is also a notable case in point. By all means let us have more elasticity, and a greater readiness to adopt and adapt whatever is serviceable. But after all, new methods will not help the churches a great deal. The surprise and force of contrast soon wear off; and if men go too far for a little in any direction, they take their revenge in abandoning what formerly they over-praised. Age and repetition by-and-by make the most skillful methods dull and conventional. The grand need is far deeper—an inward vitality that makes men and churches fresh, various, and fruitful. If, as we are told, multitudes in all the churches have been recently quickened, new bottles should be made, as well as borrowed for the new wine.

Some confidently expect a more general coöperation of Christians than has hitherto prevailed. Dr. James Hamilton's quaint illustration has been so far verified. When the tide is out, each shrimp has a little pool of salt water, which is to him all the ocean for the time being. But when the rising ocean begins to lip over the mar-

gin of his lurking place, one pool joins another, their various tenants meet and mingle, and soon they have ocean's boundless fields to roam in. It will be a pity if an ebbing tide carries each back to his little narrow pool.

The relation of this work to the masses has been much discussed. Those who blame Mr. Moody for not working among them should remember that the tickets for all the meetings were distributed by the ministers of each district, and that in some cases the non-church-going had the preference. Recent speeches in Presbyteries and Synods show that many are anxious to give a home mission direction to the movement. Quickened life in presence of neglected multitudes must approve its sincerity by zealous mission work. We hear that the committee have already purchased a monster tent, capable of holding 2,000, and that it will soon be one of their chief rallying points. The young ladies of the choir, who give invaluable aid, are likely, it is said, to continue at their post. This would be a very graceful and telling way of bringing together the East and West End. Hundreds of young ladies with splendid voices and an expensive musical education might thus find a grateful relief from ennui, and a healthful substitute for other excitements. The work among the masses gives them a fine opportunity of gaining a recompense for all the trouble and cost by which they have become gifted musicians. It will be a new power to them, and to many preachers who can appreciate such coöperation. Even if we accept the estimates of the most sanguine—if we admit that thousands have been deeply stirred—if we grant that many of the best fruits of this work would not care to ask tickets for Friday night's meeting, and if we thus double or quadruple the numbers present, we shall then have only one or two per cent. of our population who are reported to have come decidedly under the influence of the movement, while the lowest classes have hardly been touched by it. Now, authorized reports speak of some outlandish parishes where one-tenth, and even as many as one-third, of the inhabitants have been deeply impressed. That is to say, in some out-of-the-way places the apparent results have been ten or twenty times greater than in Glasgow. The friends of this work have, therefore, reason for hoping that—to use the words of one of their favorite hymns—"still there's more to follow."

IV.

THE FAREWELL MEETINGS IN GLASGOW.

THERE is no doubt that the instrumentality of Mr. Moody has been greatly blessed to many in Glasgow during the past months. God often chooses for His purposes the weak things of the earth, but He as often takes men of great natural gifts, and uses them powerfully to impress others. Mr. Moody belongs to the latter class; he is possessed of great ability and tact, and of a most remarkable capacity for work. He has also great knowledge of the Scriptures, and is so evidently in earnest, believing he has God's commission to speak, that his power is above that of most men. Mr. Sankey has the same genuine ring, and by the judicious use of music has attracted many; but the power to keep them has mainly been given to his fellow-worker.

Many who have remarked on the subject of the revival have directed their observations towards our American brethren alone. They have doubtless been as the mainspring of the movement, used by God for that purpose, but all the other parts have also been in operation, many clergymen and laymen carrying on simultaneous work.

The last week has been a most impressive one; the interest may be said to have culminated in the assemblages in the Kibble Palace. On Tuesday evening, the 12th current, a great meeting of *women* took place there; all classes and ages were largely represented, and the bearing of the majority was most devout. Although upwards of five thousand were accommodated within the building, the issue of tickets had been so liberal that nearly two thousand more could not gain admittance, and were addressed on the green outside by various clergymen. Even among those who could hear nothing the greatest good humor prevailed. It was noticeable that many stood round the closed doors, where they could neither hear nor see, preferring not to listen to the other preachers, as they had come in their thousands, attracted by the fame of "Moody and Sankey."

On Wednesday night, upwards of seven thousand men managed to find sitting and standing room within the Palace, packing exceedingly close. The vast assemblage

was most decorous, and obeyed orders implicitly. The full, strong singing of the hymns was a sound to be remembered. Numbers of inquirers gathered afterwards in the opposite church, and many could state that there was a good result of that night's work.

Admission to these two meetings had been exclusively by ticket; but on Thursday night the Palace was open to all, so that the doors had to be shut, leaving large numbers outside. The meetings throughout were conducted in the usual vigorous style, Mr. Moody being president, and delivering pointed addresses—clergymen and laymen relating their own experiences, and bringing forward instances and reports of the work elsewhere.

On Friday evening came the meeting for those who professed to have been converted during the last few months. The tickets for this had only been given to those who placed their names and addresses, and the name of their minister, on a Register opened for the purpose; and of which they were informed, extracts would be forwarded to the clergymen to whose churches they belonged, thus to prevent thoughtless application for converts' tickets, an ultimate check being established. The Palace was comfortably filled, and the utmost order prevailed. In looking over the assemblage, it was apparent that the great proportion consisted of young people, probably under twenty-five years of age. There was a preponderance of females, about in the proportion of three to two. All were well-dressed, clear-eyed people, in the ring of whose voices, when singing the opening hymn of praise, more than the common sound was heard. It was a glorious sight. Some, no doubt, may have joined that throng without due warrant; but with such exceptions, each individual had found his title clearly written in the Word of his Lord and Master. One instance came within our knowledge of two ladies who, receiving tickets under a misapprehension, personally came to deliver them up. This was the more honorable, as many would have entered by any means in their power, had the *Register* not stood in the way. An instance, indeed, occurred of one old lady, who, having made up her mind to enter, would take no denial, and indignantly gave the peculiar reason for insistence, that she was well known to the best people of the West End, and to the magistrates of the city and county.

On Saturday came the meeting for children, and in the evening another for grown people; but the greatest gathering of the week took place on the Sabbath, when, after a meeting in the morning for women who had not obtained admittance on the previous Tuesday, the gates were thrown open in the afternoon to all comers. Such a crowd came as had never been seen in these parts before. Many a time during the week the Great Western Road had been darkened for an hour and a half with the living stream, but that night for three hours the stream was incessant. Vehicles were not easily to be had on Sunday, so nearly all came on foot—all classes, "gentle and simple," young and old, blind and lame. The Palace was immediately filled, but the afternoon sun was so hot there that soon the whole had to turn out on the green; there a crowd, variously estimated at from twenty to thirty thousand, was soon gathered. Some apprehension was entertained that mishaps might ensue inside or outside the building; but by the exercise of considerable firmness, and compliance with orders on the part of the people, the danger was happily averted. Mr. Moody addressed the crowd standing on the box of a private carriage, and by those within comfortable earshot he was considered to have surpassed himself in earnestness and force. The singing of the sweet hymns by such a strength of voices, sounding upon that quiet sunny Sabbath evening from amid the fresh foilage of the gardens, was deeply impressive. Such a sight, too, had probably never before been seen within the limits of the land. While the main body dispersed, filling all the approaches and the public roads, about five thousand Christians, and those professedly anxious about their own state, gathered inside the Palace, and for the last time heard the voice of the man for whom such an affection has sprung up in the hearts of many. The scene was impressive when an English speaker, with rapid and energetic utterance, reminded the assemblage, many of whom had the greatest cause to thank God for all He had recently done for and by them, that that man (Mr. Moody) ought to be constantly remembered in the prayers of all to whom he had proved an instrument of grace. Many were much moved. Mr. Moody then took a farewell of the people, most of whom he could never hope to see again in the body, and as a final message declared that many Christian

friends in that place and elsewhere had agreed to unite in prayer that night for those then gathered together who might be anxious about their own state, conscious they were not saved. The twilight was rapidly deepening when he asked those in such a case to rise to their feet in sign of their desire. The solemnity of feeling was indeed deep when from four to five hundred persons quietly rose all over the house, and as quietly resumed their places, actuated, evidently, by something outside their ordinary lives.

Was not that something like the Spirit of God? We shall, perhaps, never know here; but when from among the ranks of those who have felt His power we find men and women quietly affirming to friends and strangers the inner change which has been wrought in them, and then going out to work for Him; when we find this widespread, and representatives of all classes among the believers, have we any right further to question that God has been working, and will continue to work, in men's hearts powerfully? Be the instruments who they may, are they not of God's choosing? Some of his own servants may have been kept from joining in the work of promoting the awakening; but now that the first instruments of this general awak-

ening have left us, it must be, it is, the sacred duty of all the stated ministers in the field, to take up the work where it now stands, and to carry it on; thankful and joyful in the fresh vigor infused into the spiritual life of many, and jealous only for the extension of the Master's kingdom. It is our duty now to consider whether, in much of our gospel teaching, we have not, by our own default, been beating the air, preaching above and beyond our hearers, clothing the simple lessons of God's Word in such conventional language as to be unintelligible even to the educated; how much more so to the illiterate. Laymen have become alive to the power they possess when filled with love to the Master, to tell in plain language of a risen Redeemer, and to impress and convince their fellows, so that many have been forced to exclaim in wonderment when the central truth of the gospel has burst upon them, "Is this all? is this the divine but simple truth I have missed for so many years? Our teachers might have made this plain long ago."

Blessed time when the mists are breaking,
When men are awakening! Ours be it to
Help, not to hinder, God's harvest.

A. S. D. C.

THE WORK IN PAISLEY AND GREENOCK.

MESSRS. MOODY AND SANKEY IN PAISLEY.

THE visit of these American evangelists to Paisley, long looked for, took place in April, and has been attended with great success. It was arranged that mid-day services should take place each day in the Oakshaw Street U. P. Church, and at the service there on Wednesday evening Mr. Moody was present. The church was crowded to welcome him. Mr. Moody presided, and was supported by the Rev. Dr. Lees, of the Abbey, the Rev. Mr. France, the Rev. Dr. Thomson, and nearly every other minister in Paisley. After one of Mr. Sankey's hymns had been sung, prayer was offered up by Mr. Moody, who afterwards read the 5th chapter of St. Luke, and eloquently expounded the gospel therein contained.

Thereafter addresses were delivered on certain portions of the Scriptures, and prayers were offered up by the Rev. Dr. Thomson, and the Rev. Messrs. France, Hutton, Dodds, Crouch, and Sturrock. Other hymns from the collection used by Messrs. Moody and Sankey were sung, and the service closed with the benediction. In the afternoon, the venerable Abbey was filled with a highly respectable audience to hear a Bible lecture from Mr. Moody, and his devout manner of elucidating certain passages of Scripture seemed to impress his hearers in no ordinary manner. In the evening Mr. Moody made a third appearance at the Free High Church, the largest church in Paisley, and there could not be fewer than two thousand people present. At the conclusion of the services, which were of a most impressive character, there remain-

ed about one hundred persons, who expressed their anxiety to inquire further into the Scriptures.

On Thursday at mid-day Mr. Sankey was present at the Oakshaw Street U. P. Church, which was, if possible, even more crowded than on the previous day, the staircases and passages being filled. The Rev. Mr. Clazy presided, and was largely supported by ministers of various denominations. Mr. Sankey presided at the organ, and during a very beautiful service sang a number of his hymns, which were listened to with great attentiveness and reverence, and a large number of people appeared considerably moved by the pathetic rendering of such choice words. In the evening Mr. Sankey was at the Free High Church, which was again crowded long before the service. It was then announced that another service would be held simultaneously in Free St. George's Church, and as soon as the church could be lighted and prepared, it was filled in every available space. Mr. Sankey divided his attention between the two services, and sang several of his hymns to the great delight of the separate congregations.

An esteemed brother, writing from Paisley on Tuesday, 14th inst., says: "For two months past, a daily prayer-meeting, twice a week evening evangelistic services, and a series of Sabbath evening services, have been held in Paisley, under the conduct of a committee of the ministers of various denominations, embracing the great majority of the ministers in town. The Sabbath evening joint services have been crowded by earnest audiences, and many of the other meetings have been largely attended. The visit of Messrs. Moody and Sankey, for three days last week, was the occasion of overflowing meetings and general stir in the community. On the night of Mr. Sankey's attendance, a second church was opened, which he visited, and a third might have been filled with the disappointed crowds. The addresses of Mr. Moody at the noon meetings, Bible lectures, evening services, and in the inquiry rooms, as well as Mr. Sankey's evangelistic singing and simple, heartfelt utterances, were attended by a large amount of visible impression. The inquiry, or after meetings, were scenes of great interest. On the three several nights, especially on the last of Mr. Moody's striking and earnest appeals, large numbers remained behind, many under strong emotion, desiring to

be conversed with by Mr. Moody, the ministers, and other approved friends who stayed for this purpose. Several hundreds probably were conversed with from first to last individually, or in small private groups, over the great area of the Free High Church, where the meetings were held. Many of these professed, and seemed to have received light and quickening. In private life, and within the circle of private ministerial observation, not a few of these have been noted as the apparent subjects of important change. The interest seems to widen, and measures are being taken by the ministers to cope with the growing spirit of inquiry. One pleasing feature of the case is, the impression abroad among the young. Naturally there are criticisms and hesitations with some as to the conduct and tendency of the movement, but these are neither numerous nor formidable. The marked approval of the fathers and leading ministers of the various denominations, and their personal superintendence, and happy joint action at all meetings, combined with the unassuming manner and quiet earnestness of the American strangers, has prepossessed and assured the mind of the religious public.

A new visit of Messrs. Moody and Sankey this week is likely to give fresh impetus to a good and great work, which, it must be the prayer of all who have closely witnessed it, nothing may arise to mar.

Wednesday, April 15.—The former visit of Messrs. Moody and Sankey last week to Paisley, produced such a deep impression that the evangelists were induced to return this week. On Tuesday Mr. Moody was present at the afternoon service in the Free High Church, and from the crowded attendance it was evident that the interest had not in the least abated. As on the previous occasions, Mr. Moody was supported by a large number of the ministers of various denominations in town, several of whom also took part in the service. In the evening another service was held in the same church, at which Mr. Moody was also present, and delivered, if possible, even a more forcible address than any of those he had previously given. The whole service seemed to result in awakening an interest so manifest, that at its close there could not be fewer than between 400 and 500 persons remaining to enter into conversation and inquiry with the evangelists. The good that has been

done is apparent in many instances, and not a few who were prejudiced before to the movement have readily come forward, and now support it with all their power. It has been resolved to hold meetings each evening this week in Paisley, in addition to the mid-day services. On Sabbath Mr. Moody will return, and will devote nearly his whole time at services to be held in the town. It has been arranged that there shall be three special services. At nine o'clock in the morning he will meet with a number of young men in the Free High Church, and at other times in the day he will be present at Free St. George's Church, and at Oakshaw Street U. P. Church.

Following up the return visit of Mr. Moody, Mr. Sankey was present at several services in Paisley on Wednesday. In the evening a service was held in the Free High Church, and overflow meetings in Free St. George's Church and Oakshaw Street U. P. Church. Mr. Sankey was present at each, and there were crowded congregations. There is no doubt that the movement has made considerable progress in Paisley, and has awakened many to religion and study of the Scriptures who hitherto paid little regard for either. At the close of the meetings, on Wednesday, 15th, large numbers of inquirers remained for conversation with the evangelist, and were in conference till a very late hour. A wish has been expressed that both Mr. Moody and Mr. Sankey might visit Paisley together, and it is believed that the result would be an ample reward.

VISIT OF MESSRS. MOODY AND SANKEY TO GREENOCK.

ASTONISHING results have attended the visit of Messrs. Moody and Sankey to Greenock. At the usual mid-day prayer-meeting, the Town Hall has been quite crowded; while at the evening evangelistic services, several churches have had to be opened to accommodate the overflow. At the close of all the services, numbers of anxious inquirers have remained to be spoken to, and a special corps of ministers has been told off for this branch of work. One night last week, no fewer than five hundred anxious ones remained. They were of all ages and both sexes, and the scene which was presented was affecting in the extreme. In a short time many were

announcing that they had found peace, and others that they had received assurance of their conversion. One of the more noteworthy occasions on which Mr. Moody has spoken in Greenock was a meeting for the study of the Bible. The audience consisted entirely of elders, Sabbath-school teachers, and Christian workers. Mr. Moody took for his subject, "Heaven;" and, in the course of his remarks, he said it would be impious to doubt that all things were possible to God. God could convert souls to Himself in a moment; and once a man was converted, his name was written in the Lamb's book of life, and could never be effaced. At the same meeting, it was stated by a gentleman from Edinburgh that the work in that city was spreading to all classes, and that special prayer-meetings are now being held by the school-boys of Edinburgh. On Sabbath, 12th inst., Messrs. Moody and Sankey were engaged at meetings all day. At nine in the morning they held a conference with Sabbath-school teachers; immediately afterwards, the members of the Working Boys' and Girls' Religious Society, with their teachers, were addressed; at eleven Mr. Moody gave a Bible reading in the Rev. Mr. Macrae's U. P. Church, Greenock; and in the evening, both Messrs. Moody and Sankey were present at a meeting in the Town Hall.

Another valued correspondent writes: Messrs. Moody and Sankey's labors in Greenock have excited an amount of interest deeper and wider than any similar services have done in former years. Indeed, it may be said that no similar services have ever been held here. There is a specialty and uniqueness about these which distinguish them from all preceding efforts in the same direction. It is very observable that it is the regular church-going population which has been mainly, though not exclusively, affected. The class of anxious inquirers who have remained to be personally dealt with after the public meetings, has included many who have maintained a Christian profession—in some cases for years—but who sorrowfully admit that they never till now realized the power of divine grace in their souls. Large numbers of all ages and attainments have professed anxiety, of whom the greater proportion belong to this class. Many of the younger members of Christian families have been quickened to decision, and the additions to the formal

membership of all the churches are numerous in consequence. In one or two instances ministers have found among the anxious inquirers members of their own flock, whom they had regarded as well established in Christ. Several very young children have been wonderfully moved; and among the Working Boys' and Girls' Society instances of apparent conversion are numerous. Ministers and members of all denominations have wrought, on the whole, harmoniously; but it is to be regretted that here and there a spirit of exclusiveness has shown itself where it could hardly have been expected, and which, if it were encouraged, would do much to hinder the work, if not to arrest it altogether.

Wednesday, April 15th.—At the earnest request of the committee for united prayer Messrs. Moody and Sankey made arrangements for revisiting Greenock this week. Mr. Sankey has been present at all the noon-day prayer-meetings in the Town Hall, and the attendance, though not nearly so large as during the first week of his visit, has been most encouraging. At the evening meetings in the same place the audiences have all along been very large,

and great numbers have remained till the second meetings to be spoken to. On Wednesday, at the "sweet hour of prayer," Mr. Sankey said that on the previous evening the second meeting had been the most interesting of any that he had seen yet in this country. The large galleries of the Town Hall were filled with anxious ones; and, although they were eager for spiritual conversation, a solemn stillness was preserved along with the earnestness. As the work of the ministers progressed, numbers of inquirers became convicted, and a great many announced with holy joy that they had found peace and been converted. Mr. Sankey, noticing that some of the audience were in mourning, read a touching letter from the father of a young woman who had, only a short time previous, accepted Christ. During the reading of the letter not a few were affected to tears. On Tuesday evening the Rev. Mr. Stewart, Ewing Place Church, Glasgow, presided, and conducted the services. He spoke of the work going on in Glasgow, and narrated several instances of conversion that had come under his own notice. A second meeting was held, to which about 1,200 persons remained.

EDINBURGH.

I.

RETURN OF MESSRS. MOODY AND SANKEY TO EDINBURGH.

MESSRS. MOODY and SANKEY paid a visit to Edinburgh in May, and continued for three days. On Tuesday Mr. Moody appeared at the daily prayer-meeting, but as he was not generally expected, there were not above two hundred more than the ordinary attendance present, and the Free Assembly Hall was not above one-half filled. But in the evening the hall was crowded to excess in every part. The Moderator's gallery was reserved for ministers, of whom a large number were present. There were amongst these many who had come from remote districts of the country to be present at the Assembly meetings, and whose keen and special interest in the proceedings was very evident. While the congregation awaited the arrival of Messrs. Moody and Sankey, devotional

exercises were conducted by several of the ministers of the city. Mr. Moody, on entering the hall, reminded the meeting that, when he left Edinburgh two months ago, he requested the prayers of the converts here that a blessing might rest on the work they were going to engage in at Dundee, Glasgow, and other towns; and as these prayers had been abundantly answered, he asked them to join with him in thanksgiving. Thanks for this were accordingly offered up, and a hymn, "He leads us," having been sung, Mr. Moody delivered an address on the words of encouragement frequently found in the Scriptures addressed to God's people—"Fear not." The lecture was enforced by frequent reference to Scriptures. The impression was also deepened by hymns sung by Mr. Sankey.

At the close, Dr. Andrew Thomson, the Moderator of the United Presbyterian Synod, made an earnest appeal in the

name of the churches, the missionary societies, and the perishing heathen, to the young men present to recruit the ranks of the ministry at home and abroad. They would never, he said, rue the day they laid themselves on Christ's altar. He spoke to them in the name of ministers of every denomination seated round the platform, and also in the name of the honored evangelist who presided. They had found it, he assured the meeting, a blessed thing to preach the gospel. None of them would like to change places with a king, a peer, or a judge on the bench, or to give up their ministry for all the world. No true convert, who had ever put his hand to the plough, had desired to look back. Theirs was the noblest, the happiest, the most blessed life that a man could spend on earth.

Mr. Moody advocated the adoption of a shorter course of study for young converts who were willing to devote themselves to evangelistic and missionary labor. He believed hundreds and thousands of young men and women in America and this country would come forward to work for the Lord if they were not kept back by the eight or ten years of study required. It was intimated that all the young men disposed to respond to the appeal made by Dr. Thomson should, after time for prayer and consideration, have an opportunity next Monday evening of offering themselves for the work of the ministry or of missions. The meeting was then closed.

Wednesday, May 20th. — The daily prayer-meeting was densely crowded to-day. The body of the hall was reserved for ministers till eleven o'clock, but the most of those who had been in town had left, and others had not come, for very few appeared; and it was marvelous with what a rush the body of the hall was taken possession of at eleven o'clock, when the people who were waiting outside were allowed to come in. Shortly after eleven Mr. Sankey appeared, and led the congregation in the singing of some new hymns. The requests were then read, and the Rev. Knox Talon prayed. "Safe in the arms of Jesus" was then sung; and Mr. Moody called the attention of the people to the 22d, 23d, and 24th Psalms, reading portions of them.

This meeting ended at one o'clock, many of the audience having been in the hall since about ten o'clock; and they seemed to adjourn nearly *en masse*, and

take possession of Free St. Luke's, where Mr. Moody was announced to lecture at three o'clock, for before two o'clock that large church was crowded, even to the third gallery, with an audience of not much fewer than 2,000. The singing of favorite hymns went on for an hour, then Mr. Sankey sang the following hymn as a solo:

Nothing but leaves! The Spirit grieves
Over a wasted life;
O'er sins indulged while conscience slept
O'er vows and promises unkept:
And reaps from years of strife—
Nothing but leaves! Nothing but leaves!

Nothing but leaves! No gathered sheaves
Of life's fair ripening grain:
We sow our seeds; lo, tares and weeds,
Words, *idle* words for earnest deeds,
We reap with toil and pain,—
Nothing but leaves! Nothing but leaves!

Nothing but leaves! Sad memory weaves
No veil to hide the past:
And as we trace our weary way,
Counting each lost and misspent day
Sadly we find at last—
Nothing but leaves! Nothing but leaves!

Ah, who shall thus the Master meet,
Bearing but withered leaves?
Ah, who shall at the Saviour's feet,
Before the awful judgment-seat,
Lay down for golden sheaves,
Nothing but leaves! Nothing but leaves!

Mr. Moody announced as his subject *The Two Adams*, and showed that we are either in the first or last Adam. The address was an exceedingly thoughtful and comprehensive one.

II.

THE PRAISE MEETING.

THE Assembly Hall seemed to be taken possession of by much the same audience as soon as the doors were opened, and hundreds were disappointed of getting in, and were addressed in the College Quadrangle and the Free High Church. We do not think we have ever seen the Free Assembly Hall so densely crowded. The meeting, which was a short one, was commenced by Mr. Moody reading portions of the last few Psalms from the 145-50, and giving brief and appropriate comments on them. He also read 2 Chron. v.; Ezek. v. 11; 2 Chron. xx. 21; Acts xvi. 25; Jer. xv. 9.

Dr. Bonar quoted 1 Peter i. 3, "Blessed be the God and Father," etc. He said

the very essence of praise was, as the word *blessed* literally meant, speaking well of God; and the best way to praise Him was to speak well of Christ, to testify the Gospel of the grace of God.

Rev. Robert Howie, of Glasgow, then addressed the meeting, and showed that we have to praise God for what He has given, and for what He is; but that it is a higher thing to praise God for what He is than for His gifts; and if we saw more of God we should praise Him more. If I may be permitted to speak in the name of my brethren, I would say we owe more to God than you do here. We rejoiced to hear of the work here, and longed that we might have similar blessings, but we have had more than we could have thought of. There were 3,500 converts at the farewell meeting, but that does not represent above one-third of those we know have been converted. And on the last Sabbath, about 20,000 assembled and were addressed in the open air, and four or five thousand went into the Crystal Palace, and about two thousand of them rose up, asking to be prayed for—seeking the Saviour. I have to give special thanks—first, for a praying mother; then my own conversion, and for being in the ministry in times like these. We have had a great work of grace.

There have been great meetings in ship-building yards, containing thousands of men. Messrs. Moody and Sankey went and had a meeting, and 1,000 men came. We believe that 10,000 have been converted in Glasgow since the year began; but what are these among so many, when our population consists of 600,000? There was one remark Mr. Moody made that he never allowed a day to pass without speaking to some one about the soul's salvation. If each one of the thousands of saved ones would do this, how many would be saved! Let this be the continual expression of our praise.

Rev. Mr. Mair, of Morningside, said he had been fifteen years a minister, and he had to praise God that this past blessed Winter and Spring had been the best time in the course of his ministry. If he had had £1,000 given him for his missions and church-work, he would have thanked the donor, and thought much of the gift; how much more thankful should we be to God, who had, week after week, been giving precious souls? Last communion was a time when the new power

was experienced, when from sixty to one hundred were added to the Church. It was a real communion, for souls were feeling really joined to the Lord.

A minister from the country gave thanks for blessing to himself and the district where he labored. He said we had no idea of the depth and extent of the work in the country.

Rev. John Duke, of Dundee, thanked God for a plenteous rain in Dundee in connection with the visit of the American brethren. About 400 had been converted, and they were going on well. They were working also in giving tracts, teaching in Sunday-schools, helping evangelists by singing in the streets. He had had a young communicants' class, the like of which he had not had for six years.

Rev. John Morgan praised the Lord for his own conversion; for putting him into the ministry in times like these, and in circumstances such as he had had. During the eight years of his ministry, he had admitted 2,500 to the fellowship of the Church. And more especially would he praise God for the privilege of being in the work going on in this city last Winter and Spring.

Rev. John Kelman praised God for many blessings. He mentioned one cause for praise, that there had been such good weather during the visit of their American brethren to Edinburgh: only four days had been foul.

Rev. James Robertson, of Newington, said: They had truly been getting of late into the rapids of the stream that makes glad the city of God. Often in early days he had, after awakening sermons, watched for his minister at the corners of the streets, eagerly wishing for some opportunity of speaking with him. He believed there were many such in all congregations—their hearts longing even to bursting with concern about salvation. It would be to such like cold water to the thirsty to have special invitation every Sabbath-day to meet with their minister alone. On a Monday morning he had been visiting a dying father in the ministry, who asked, "What were you preaching on yesterday?" "I preached a whole sermon to the unconverted." "Oh," said he, "preach many, many whole sermons to the unconverted. I would often do that if I had my work to begin again. We are far too ready to take for granted that people know the way to

be saved." In his last moments, another saint was heard whispering, "Bring, bring." One article was brought after another, but the waving of his hand showed that none of them was what he meant. Then at length, with a great effort, he uttered :

"Bring forth the royal diadem,
And crown Him Lord of all."

Mr. Sankey then sang a hymn of the lost sheep found, and the meeting was closed with the doxology.

III.

NOON PRAYER-MEETING.

Thursday, 21st.—The daily prayer-meeting was held to-day in Free St. John's Church on account of the meeting of the Assembly in the New Assembly Hall. The hour was eleven o'clock. At the hour Mr. Moody entered and asked the meeting to join in singing the 46th Psalm,—

"God is our refuge and our strength,
In straits a present aid ;
Therefore, although the earth remove,
We will not be afraid."

Mr. Moody then led in prayer, asking for special blessing on Edinburgh, on the Assemblies convening on that day, on deputations of young men going out in the Lord's work, and very specially on the great meeting to be held in the Queen's Park at five o'clock.

The subject for the day was, *The thief on the cross*, Luke xxiii. 39, etc. There is the conversion of all classes of people in the Bible—the rich and poor—the virtuous and the vicious, and the vilest of the vile; this thief was one of this vile sort. There were several thoughts expressed regarding what converted the thief. Mr. Moody said it might be hearing Christ's prayer, "Father, forgive them." Rev. Mr. Morgan thought he may have had a praying mother, whose heart he broke, and she knew only when she went to heaven that her prayers had been answered. Mr. James Balfour said he had heard the Lord said, *It is finished*, for Christ died before the thieves. Mr. Moody drew some lessons from the dying thief, such as, (1.) The strength of his faith; (2.) That Christ is never in a position in which He cannot hear prayer; (3.) That salvation is distinct from all ordinances and works. He could neither

be baptized nor have the Lord's Supper; and He had nails through hands and feet, and could neither work for God nor run on His errands to carry blessing to others. He said he was struck with what Dr. A. Bonar had said in Glasgow—that he had asked his Bible-class to find another instance of a death-bed conversion, and they could not find one. We speak of this being the eleventh hour, but perhaps to the thief it was only the *first*, for it was likely the *first* time he had heard Christ. Let us now sing the 18th Hymn, which fits right into this subject,—

"O bliss of the purified, bliss of the free ;
I plunged in the crimson tide opened for me.
O'er sin and uncleanness exulting I stand,
And point to the print of the nails in His hands.
O sing of His mighty love, mighty to save."

The Rev. James Robertson referred to having visited in his cell a condemned man, who said, "Ah, sir, when I am gone nobody will *remember* me." Didn't the dying thief speak as if he fully knew that Jesus was going away to be the *Intercessor* for transgressors? He could not say, "I have fought a good fight." Yet who sings more loudly or more gladly, "Salvation to the Lamb." He got not weapons to fight, but wings to fly. The last act of the Redeemer's life was the saving of a soul. No other door into heaven but that which this thief went in by. "I would like to know *you* in heaven," said a friend to old John Newton on his death-bed. He replied, "Well, you will find me at the feet of the thief who was saved upon the cross." It is a shame to be deep in debt on earth, but it will be our glory in heaven to be the deepest drowned in debt to "free grace and undying love."

Rev. W. Bremner, of Glasgow, said the Jews wanted evidently to degrade Christ by having the two malefactors crucified with Him; but Satan was outwitted, for the prey was taken from the mighty, and one of them was taken with Him to heaven, to show His power to save even when on the very brink of hell. Are there not some here on the brink of hell? To-day is your only opportunity as far as you know; be saved now.

Mr. Balfour referred to the ever memorable watch-night, and how we prayed that many might be made "fishers of men" this year, and how wonderfully the Lord has heard our prayers.

IV.

GREAT FAREWELL EVANGELISTIC MEETING IN THE QUEEN'S PARK.

ON Thursday, 21st, at 5 o'clock, a great gathering assembled in a natural amphitheatre on the way to St. Anthony's Well, in the Queen's Park, to hear the farewell singing of Mr. Sankey and the farewell preaching of Mr. Moody. It was the largest open-air meeting we have ever seen convened to hear the gospel. We took pains to get a fair estimate of the number present, and we came to the conclusion that there were between TEN and ELEVEN THOUSAND. There were never above ten thousand present at one time, for during the hour when the preaching was going on, hundreds came and hundreds went in the outskirts of the crowd.

The audience was singing "*Jesus loves me*" as we came within hearing of the meeting, and from the number of voices joining in the singing, we concluded that the majority of those present had attended Messrs. Moody and Sankey's meetings. The Hundredth Psalm was then sung, and that was the only thing in which all the audience seemed to join—at least in the first verse—for they knew the tune. Then Rev. Mr. Grant read, at Mr. Moody's request, John iii., and Rev. Wm. Fraser prayed. We then had a hymn, and Mr. Moody preached "the gospel to ever creature," and thoroughly illustrated it by striking anecdotes and incidents. His voice reached us outside, and we could follow him, but with the constant conversations—children playing and shouting, and a number of dog-fights, those not accustomed to him averred that they lost some of his words, and were rather strained in following him. It would have been a better arrangement if Mr. Moody's preaching had come on half an hour earlier. With such an immense audience the effect would have been greater had they been addressed sooner; for the night being rather cold, about a thousand persons left during the time he was preaching—especially of the outsiders: the very persons most needing the gospel. We trust that the Word was with power to many, for the preacher spoke plainly, earnestly, and faithfully, and gave an A B C gospel, so that all might understand. It was a solemn time. There was a mass of men,

and women, and children, many of them unsaved, and needing to hear words of salvation, and they heard them. It was an impressive sight to see masses of human beings hanging on or sitting on the shelves, and to all appearance in the clefts of the rocks behind the preacher, for it reminded us of the time when men and women will be crying to the rocks to fall on them and cover them from the face of Him who sitteth on the throne, and from the wrath of the Lamb, and the blessed contrast made us glad, for here was one standing on the rock beseeching sinners in Christ's stead to be reconciled to God. It was the day of grace, and not the day of wrath! It was said in a newspaper that Messrs. Moody and Sankey were hustled and mobbed, at the close, by ill-behaved people. This may have been, but we did not see it: it appeared to us rather that those who pressed upon Mr. Moody were loving friends wishing to bid him farewell, and he had to flee from them, which he did, and escaped to the carriage waiting on the Queen's Drive below, pursued by hundreds, all anxious to shake hands with him. Mr. Sankey, in following, had equal difficulty in getting away from the thousands that wished to have a last shake of his hand. The crowd of appreciating persons whom we saw at the side of the carriage were eager, loving friends: and we saw none of the other sort. There never was such a scene witnessed in Edinburgh, or anywhere else, so far as we have ever heard. We believe it is an index of the feelings entertained for our excellent friends, and the token of genuine regard and Christian love for the blessing the Lord has made their labors in the gospel to many souls.

V.

HOW THE AWAKENING FOUND US.

THE minds of the ministers of Scotland were occupied for ten years with a project for the Union of the Churches. An outsider could see no sufficient reason why the non-established Churches there should remain apart when they were at one in doctrine, polity, and worship; but after spending ten years of precious time in trying to have a union consummated, they failed, and negotiations for it were finally

broken off. All this time, their minds being so full of this union work, and of the controversies in connection with the prosecution of it, their proper work of seeking the salvation of the lost, and the growth in grace of the saved, had not been carried forward so vigorously as it might and should have been. The saving of sinners had nearly come to a stand-still; and many were feeling the burden of souls, and imploring the Lord to send a spirit of awakening and revival, when Messrs. Moody and Sankey came to Edinburgh, and the blessing of God seemed to come with them, and to diffuse itself over the city and the country at large. We know that it was immediate, for it came into our own family the first night that Mr. Moody preached: and that it has continued and increased in power and volume, the late farewell meetings in Glasgow and Edinburgh attest. The soil is now productive, and a breath of spring-tide freshness is in the air. Sinners in great numbers are coming to Christ, and associating with His people.

And the Lord Himself has done this great work in such a way as to hide pride from man. Who would ever have framed such a prayer as this, and presented it at the throne of grace: "O Lord, in Thy great mercy send the two laymen called Moody and Sankey from the city of Chicago, to be the instruments in the revival of Thy work in the cities of Edinburgh and Glasgow, and throughout Scotland?" Any person who would have dared to pray in that fashion a year ago would have been deemed a lunatic; for who had heard of such men? And yet they are the men God has chiefly employed to accomplish the great work in which we this day rejoice. We were very much struck one day at hearing a Free Church minister thanking God publicly that He had sent those honored evangelists to do the great work they were doing, and thereby rebuke and humble ministers for not having put themselves into His hands to be used by Him in doing that work, but that strangers should have to be sent by Him to do it. And the union has come, too, in a higher way by the power of the Spirit; but since this was written the Moderator of the Free Church Assembly has delivered his opening address, and he has struck the right key-note. Let us read what he has said, thank God, and take courage.

VI.

FREE CHURCH MODERATOR'S
OPENING ADDRESS.

THE last third of Dr. Stewart's opening address was occupied with the present awakening. He spoke as follows: When differences of opinion and divisions arise among those who are honestly and earnestly seeking the good of His Church, the Great Head, the Lord Jesus Christ, often heals these divisions in a way they dream not of, and discovers "a more excellent way" for bringing about the end all have in view, viz.: His glory.

We have had a very remarkable example of this in connection with our late troubles. At the very time when the proposal of an incorporating union with brethren of other churches seemed to be relegated to a far distant future—when an answer to the many prayers that "we all might be one, even as the Father and Son are one," seemed to be withheld—when pseudo-philosophers, with profane levity, were proposing a prayer gauge, to test the efficacy of prayer—the Lord manifested Himself as a faithful and a jealous God—jealous for His own glory and faithful to His promises—as the hearer and answerer of prayer, by pouring out a blessed and copious effusion of His Holy Spirit upon our land, whereby many have been converted and saved, and a deep and most solemn impression has been produced upon the minds of men of all ranks and degrees. The result of this blessed visitation has been the healing of breaches among beloved brethren, and the producing such union of heart and co-operation among the godly and earnest-minded laborers in all our churches as warrant the hope of union on a broader basis than we had dreamt of, when "the Spirit of the Lord shall lift up a standard" against Popery and infidelity, "coming in like a flood," or when in some other way "God's set time to favor you" shall arrive. He has promised that His people "shall see eye to eye when He turns again the captivity of His Zion," and meantime, "in brotherly love preferring one another," let us watch and pray for it, "more than they that watch for the morning."

Permit me to say, as a comparative stranger, that of all the business transacted by the last General Assembly, that which affected and refreshed me most was the conferences regarding the state of re-

ligion throughout the country in general—the manifestations of spiritual life in the various congregations under your charge, and the measures adopted or recommended for overtaking the spiritual destitution still, alas! too prevalent throughout the land. It was a disappointment that more time could not then be spared for the consideration of subjects of such permanent interest, but I trust this year they may occupy both more time and a more prominent place in our deliberations.

It has pleased God to make use of two strangers from the other side of the Atlantic as the instruments through whom the spiritual awakening which has gladdened, and still is gladdening, many parts of Scotland, broke forth; and readily and heartily, I am sure, we are ready to render all due honor to beloved brethren whom the Lord Himself has honored—but, at the same time, we must not lose sight of the fact, that by these conferences in our Assemblies on the state of religion, by the deputations sent down to visit the various Presbyteries with the same object in view, and by increasing prayer and spiritual effort on the part of ministers, elders, deacons, and other godly laymen, the ground had already been prepared, the good seed had been copiously sown, and all that was wanting was that “God should give the increase.” Blessed be the Lord our God, for He hath given the increase, and many of you, beloved brethren, who for many a year “went forth weeping, bearing your precious seed, have at last returned rejoicing, bringing your sheaves with you.”

One more remark, and I have done. Rev. fathers and brethren, there is still another aspect in which it seems to me we should regard the blessed work of the Holy Spirit, in awakening and reviving the churches of our land at this time, and that is in the light of “a baptism with fire” ere times of trouble come, ere we are called “to contend earnestly for the faith once delivered to the saints.” In looking back upon the history of the Church of Christ, we can trace many instances in which such “times of refreshing from the presence of the Lord” were the preludes to seasons of warfare and distress, of storm and tempest, when men’s hearts were ready to fail them through fear, and many made shipwreck of their faith. Surely this is one aspect in which we may regard the out-

pouring of the Holy Ghost on the day of Pentecost, for scarcely had its blessed effects been felt, than persecution of the infant Church began. The outpouring of the Spirit and remarkable awakening that accompanied the great Reformation of the sixteenth century was at once the prelude to centuries of persecution and martyrdom, and the preparation of God’s people for “resisting unto blood, striving against sin.”

In the history of the Church of Scotland this has been often verified. The revival of religion in Scotland, so affectingly described by the historian Kirkton, was the means God used to fortify the hearts of His people against the *dragonades* of the bloody Claverhouse. When infidelity, heresy, and moderatism were deluging the Church about the middle of last century, the Lord the Spirit raised up a standard against them, in the remarkable revival at the Kirk of Shotts, and generally throughout the West of Scotland. And in later times, when the “ten years’ conflict” had fairly begun, a new baptism of fire was given to our Church in the revivals at Kilsyth, Dundee, and many places in the North, to prepare men’s hearts for the Disruption with all its trials and sacrifices, its astounding liberalities, and its ultimate triumph.

If we take into account the state of society in Britain at the present day—the growth of libertinism, communism, and infidelity—the influx of Jesuits into it unopposed—the rapidity with which Popery is again acquiring the mastery in the Church of England under the name of ritualism, and the supineness with which good men within her pale regard the humiliating spectacle—we have not to look far for a field of elements of trouble and danger to all the churches of our land; for these two enemies, Popery and infidelity, however divergent the ends they aim at, will act together as faithful allies in the endeavor to crush out vital religion. With such conflict in prospect—conflict in which, if we would be faithful to our Lord and Master, and keep carefully the sheep of His pasture, we must needs take our part—we ought with gratitude to recognize in the present effusion of the Holy Spirit a similar preparation vouchsafed to us against the day of trouble, and to consider seriously what attitude it becomes us as a Church to assume in defence of the gospel.

"Finally, my brethren, be strong in the Lord, and in the power of His might."

VII.

DR. THOMSON'S CLOSING ADDRESS.

THE Rev. Dr. A. Thomson, as Moderator of the United Presbyterian Synod, said in his closing address: "There is no part of the Synod's proceedings that has been so interesting alike to yourselves and to the Christian public as the conference on the great religious revival and on evangelistic work. While some brethren were perplexed by honest difficulties which explanation removed, and while on the part of none of us was there any disposition shown to give a blind and unqualified approval to everything that had been done or spoken, there was soon manifested a universal readiness to acknowledge in the present awakening a blessed reality, and to own in it with adoring gratitude the work of the Holy Spirit. There was a

tone of glad and solemn interest, an eagerness for information and for practical suggestions, and an earnest desire that the blessing might spread like a vestal fire over the land. The hearts of the brethren beat warmly and in unison. The extensive and thorough nature of the measures recommended by the Synod in the sending of deputations to Presbyteries, the issuing of a pastoral address, and the exhortation to every minister and session to seek revival in themselves and in their flock, and then to make their churches the centres of an earnest evangelism to the regions around them, proves how much the Synod had become of one heart and one soul in this mighty movement. If the injunctions of the Synod are carried out with prayerful and persevering energy in all our congregations—from Shetland to the Mull of Galloway, and from Berwick to Brighton—it will be a blessed year for our Church, many a full net will be brought to land, and long before another Synod, the cry will have gone up from many a congregation, "And now, O Lord, we thank and praise Thy glorious name."

THE WORK ELSEWHERE IN SCOTLAND.

AT DUNBARTON, that busy ship-building town, Mr. Moody preached in the South Church twice and gave a Bible lecture at the Free Church; on the 24th of May he and Mr. Sankey were at Kilmarnock, when many from neighboring towns and parishes were drawn together. On that day three meetings were held. The first was specially designed for workers; while in the case of the other two, the numbers proved so great, that after the Low Church was filled with its thousands, it was found necessary to open King Street U. P. Church, which was also speedily filled. The meetings in the Low Church were conducted by Mr. Moody, and those in King Street by the ministers of the town and a few others, while Mr. Sankey went between the places, and took part in all the meetings.

On Monday the evangelists proceeded to Saltcoats. A meeting was held in the afternoon in the Parish Church, which was densely crowded, and crowds again assembled in the evening in it and the North

Church. On Tuesday at noon a meeting was held in Irvine Established Church.

Although there was less than a day to make the necessary preparations, yet at the hour the large building was filled. Mr. Moody preached most powerfully and impressively from Mark xvi. 15, 16, and Mr. Sankey sang one of his most eloquent appeals. A well-attended meeting was held in the evening in the Relief Church, and was conducted by the ministers of the town. The brethren could not wait to attend this meeting, as arrangements had been made for their presence in Ayr. Long before four o'clock, the Old Church there was crowded to overflowing. Meetings were also held in the evening, at eight o'clock, in the Old Church, and in Cathcart Street U. P. Church. It will thus be seen that Ayrshire has shared with other places largely, though in a brief time. I am content that results should tell the power, and yet as an eye-witness to the meetings in Kilmarnock, Saltcoats, and Irvine, I cannot refrain from testifying to

the expectancy and solemnity that pervaded the large gatherings, and the deep interest and attention manifested.

PERTH.

"Good unto all men is the Lord,
O'er all His works His mercy is."

WE, in Perth, have found it true. It was last Winter when the Christmas fogs were round us that we heard once more "tidings of great joy." The power of the Lord was present in Edinburgh, and the men with whom the right hand of the Lord was working were expected in our city.

Often during the years since the Revival of 1860, the prayer had gone up that the Spirit of quickening might be poured out on Perth, and now we thought the Lord will answer these prayers—our prayers, the prayers of the strangers who have been amongst us, and the prayers of our departed ones. But God's "due season" had not come.

Noon-day prayer-meetings and evangelistic meetings were commenced, and we looked from week to week for the presence of Mr. Moody and Sankey in our midst. For twenty weeks the noon-day meetings were continued, and God gave many drops of blessing during that time. There was a cheering work amongst the children. Professor Martin, from Aberdeen, held meetings for five weeks, and in these meetings many little ones gave their hearts to Jesus.

The Professor left us, and it was resolved to make, for one month, a strenuous effort to win the older people to Christ by holding evangelistic services every night in the week, Saturday excepted. During that month Messrs. Moody and Sankey have come—and we lift our hearts to God and are glad that He has chosen His own time for sending them, and that He has sent His blessing with them now.

Mr. Sankey came amongst us on Friday, the 29th of May. There was a meeting in the evening, at which Dr. Black, of Inverness, and Mr. Robertson addressed the people, and for the first time in Perth, we heard that night Mr. Sankey's new song.

On Sunday morning a meeting was held for "Christian Workers, and those disposed to work," when the City Hall was crowded. Earnestly and thrillingly Mr. Moody spoke, and when Mr. Sankey sang "Go work in

my vineyard," that large congregation listened with glistening eyes, and hearts kindled anew in love to Jesus and a desire to work more diligently for Him who suffered so much for us.

In the evening there were meetings on the South Inch (at which between 4,000 and 5,000 people were present), and in the City Hall, with overflow meetings in two churches. If it were the spirit of curiosity which prompted such multitudes to stand about for hours until they could get into a church, we must thank God that He has brought good even out of this evil.

Mr. Moody has held the usual course of meetings every day. Noon-day meeting in the City Hall, Bible-reading in the Free West Church, and evening meeting in the North United Presbyterian Church. The number of inquirers has been very great, and many, very many, have found peace. It has been a quiet, strong tide of blessing; it is as if God had sent His servants to unlock the flood-gates of His grace, and the water of life has swept out in deep and steady currents, leaving no place for the breaking waves of excitement and mere feeling. Especially is this to be noticed in the Bible-readings, when from day to day the large church in which Mr. Moody lectures, is crowded with people reverently and simply studying God's Word.

Besides the above meetings, there has been an overflow meeting in the City Hall each night, at which many have been blessed. And in the Free West Church there is a meeting for children. There is an inquiry-meeting after, from which many little ones go out trusting intelligently and heartily in Jesus, and eager to bring others to Him.

Messrs. Moody and Sankey remained at Perth until the 7th of June, where on the evening of that day Mr. Moody preached to a congregation of not less than 7,000 souls. The following Tuesday the evangelists paid another visit to

DUNDEE.

On Tuesday night two churches were thrown open, but so great were the crowds seeking admission that it was found necessary to adjourn to the Barrack Park, where an immense number of persons of all classes speedily assembled. The sight of so many persons hurrying along the streets from the churches to the park had the effect of arousing the curiosity of many

more, who also hastened to the meeting. It was pleasing to see so many in their working clothes, mechanics and others; women carrying their children in their arms—in short, many from the humblest ranks of life; and Mr. Moody preached with his usual pathos and force. At the close of the service, meetings for inquirers were held.

On Wednesday, Thursday, and Friday nights open-air meetings were held in the same place. On each successive night the interest and solemnity seemed to grow more intense. The attendance was very large, the numbers being variously estimated at from 10,000 to 16,000 souls. Nothing could surpass the decorum of the vast assemblage. There was no sensationalism in the service, and no frothy excitement in the audience. One striking feature in the composition of the gathering was the unusually large proportion of men—shrewd, hard-headed, strong-minded men—a class not to be put off their feet by any mere sensationalism. And yet we saw the eyes of hundreds of these horny-handed sons of toil suffused with tears, under the word of God, which was preached with unaffected simplicity. One result of these open-air services has been, that a greatly increased number of men have come forward, asking the question, "What must we do to be saved?"

On the nights of Thursday and Friday, an inquirers' meeting for men only was held in Ward Chapel; and so encouraging has been the immediate outcome in the number of the anxious, that at Mr. Moody's suggestion special evangelistic services for men are to be carried on nightly for the next fortnight. A large staff of male Christian workers have promised to assist in carrying on this special effort.

On the afternoons of Wednesday and Thursday, Mr. Moody held a Bible-reading in Free St. Paul's, which was so crowded on the second day that it was deemed necessary to hold the meeting on Friday in Kinnauld Hall. Long before the hour of meeting this spacious room was crowded even to excess.

On Friday night a meeting was held in Chapelshade of those who have recently professed faith in Christ. There was a large attendance. The young disciples were suitably counseled and affectionately admonished by Mr. Sankey, who presided at the service.

On Saturday Messrs. Moody and Sankey

left for Aberdeen. This second visit has been much appreciated, and has given a fresh impulse to the work. It has also served to make it abundantly evident that the work of grace has been going on quietly and steadily in this town and neighborhood during recent months. The ordinary channels of worship and work are full of the river of God—in some cases, indeed, full to overflowing. The pulse of Christian life in this city is beating more strongly and healthfully than it has done for many a day. It is now plain enough that the blessing will be largely permanent and abundantly productive. A thousand earnest souls are longing and praying for greater and still greater things. The impetus given to Christian work in all its departments can scarcely be over-estimated. This is especially true in regard to work among the young.

ABERDEEN.

HERE the work was commenced on Sabbath, the 14th of June, with a nine o'clock meeting for Christian workers, admission by ticket. There were 3,000 issued, and the Music Hall was quite filled, every available place being occupied, either sitting or standing. Mr. Moody, after reading a small portion of the Scriptures, spoke for about three-quarters of an hour from the text, "Here am I; send me." Mr. Sankey, assisted by a most efficient choir of male and female voices, effectively rendered several hymns, among which the principal were, "Hark, the voice of Jesus calling," "Go, work in my vineyard," and "Nothing but leaves." The meeting was a most solemn one, and the audience most attentive.

The evening meeting, at 5 P. M., was on the Links, in the natural amphitheatre of the Broadhill, where a platform had been erected for choir and speakers. It was here that the deep interest in these gentlemen—arising, of course, from mixed feelings of curiosity, or desire to know more of that better way of which they speak—showed itself. One may be allowed to say that the town was moved to come, and see, and hear. Some 10,000 were in position before and around the platform long before the hour of meeting; and yet from before five till past six there were continuous streams of men, women, and children from the city, Footdee, Woodside, Old

Aberdeen, and as far as Dyce, flowing to the one point on the Broadhill. There could not have been fewer than 20,000 to 22,000 on the Links that evening. Mr. Moody spoke from the words, "The wages of sin is death," and was listened to with rapt attention, while the hymns were distinctly heard over the vast crowds in the stillness of a quiet summer evening.

The next meeting was announced for eight, in the Music Hall, but it being filled before seven, Mr. Moody began at that hour, speaking on the subject of the prodigal son. There was much power. The chief hymns were, "Jesus of Nazareth," "Come home," and "Almost persuaded." There were many inquirers. The crowd outside was very great, and Free West Trinity and the Baptist Chapel, Crown Street, had to be opened, and were more or less filled; while several ministers conducted an open-air service in one of the squares. We have never at any time, I may say, seen the city so moved as it was this day.

On Monday a meeting was held in the South Parish Church, with a prayer-meeting at 3 P. M. Amongst the audience there were between twenty and thirty ministers of various denominations. In the evening a meeting was held in the South Parish Church.

Two hours before the time announced for commencing the meeting in the South Parish Church, a crowd had gathered at the door, and no sooner was admission gained than every seat and corner of the large church began to be rapidly filled. It was soon seen that the numbers waiting outside could not gain admission into the church, and provision was immediately made for having an open-air meeting in the quadrangle of Marischal College. Mr. Moody and Mr. Sankey arrived about half-past seven, and prayer having been led, Mr. Sankey sang the already well-known hymn, "Hold the Fort," the choir and the audience joining heartily in the chorus. Mr. Moody read a portion of tenth chapter of Luke, the story of the good Samaritan, and in a few sentences drew a vivid resemblance between it and the mission of Christ to wounded sinners. The reading was followed by the singing of a hymn by Mr. Sankey. "The Lost Sheep" was the subject of the hymn, and it was rendered in such a peculiarly appropriate style that the visible effect on the audience was something remarkable.

A short supplication for a blessing on the meeting was offered by Mr. Moody, who then said he would call their attention for a short time to the text in the second chapter of Luke, "Behold I bring you glad tidings of great joy, which shall be to all people, for unto you is born this day a Saviour."

Mr. Moody only spoke for about twenty minutes, and by this time Mr. Sankey and a portion of the choir had gone to the quadrangle, where there was a considerable gathering. A verse of a psalm was sung in the church, and Mr. Moody proceeded to the open-air meeting, the entire congregation following him. By the time he got on the platform between 4,000 and 5,000 had gathered in the square.

No sooner was the concourse of people comparatively quiet than Mr. Moody wished to hear them all sing the rooth Psalm, after which he began to speak from the text in Mark xvi., "Go ye into all the world and preach the gospel to every creature." The audience before him was of a much more miscellaneous nature than any of his previous ones, a goodly number having been drawn apparently from the Guestrow and Gallowgate, to whom Mr. Moody directed his special attention, addressing them with a ready familiarity. He expressed himself greatly pleased with the character of the meeting; he liked open-air meetings on week days, because all kinds of people could come to them, while no doubt a good many came all eyes and mouths open for curiosity's sake. The text he had chosen was an open-air one, and commanded them to preach the gospel to every creature, and in a few sentences he pointed out how comprehensive was this injunction of the Saviour's. Throughout both his evening discourses, Mr. Moody showed a wonderful fitness for adapting the circumstances around him to illustrate his meaning, thereby giving a kind of personal interest to what he was saying. His address lasted about the same time as the one in church, and at its conclusion he intimated that a prayer-meeting would be held in the Free High Church for about half an hour. While this meeting was going on, those who desired private conversation retired to the hall below.

The prayer-meeting was continued in the church by several clergymen, and did not break up until after ten o'clock; the inquirers' meeting lasted a good time longer.

FORFARSHIRE.

MESSRS. MOODY and SANKEY continued their labors for two weeks in Aberdeen, and from thence paid a flying visit, all they could find time for, to Montrose, Brechin, Forfar, and Arbroath. In each place all their meetings were densely crowded, although they were, for the most part, held in the very large Parish Churches. At Montrose, as in all the other towns, the earnest ministers and Christian people of the place had been making many prayerful efforts to awaken special interest in divine things in this time of blessing.

In Brechin next day they held two meetings, which none of us who had the joy of being present at them can ever forget. Both Mr. Moody and Mr. Sankey seemed to be peculiarly happy and at home in this town, and to speak and sing with even more than their wonted tenderness and power. We had hoped for an open-air meeting, both here and in Arbroath, but Mr. Moody felt unequal to that effort, having hurt his voice in one of our northern mists.

The second meeting was at half-past two, in the Parish Church, which could not nearly hold all who would fain have heard the strangers. The schools of the town had a half-holiday, that masters and pupils might be present, and all the factory workers who chose were also given leave of absence to attend the meeting. Many of these last were present in their working clothes, and bareheaded. Two of the ministers led in prayer. One prayer was specially on behalf of Lord Dalhousie, since deceased, who lay very ill almost under the shadow of the ancient church, where more than 2,000 lifted up their hearts on his behalf.

Mr. Moody preached for an hour with great power on the words, "Ye must be born again;" and after this meeting Messrs. Moody and Sankey hurried off to Forfar, where they addressed another large gathering, called together on a few hours' notice, in the very large Parish Church of that town.

Next day, Thursday, July 2d, our American friends proceeded to Arbroath, with their usual unflagging energy, and I had the privilege of being again with them. They addressed two meetings, which were both held in the Parish Church, as the largest place to be had. Mr. Moody's state of voice prevented him speaking in a

third meeting, or in the open air, as had been expected. As usual, very many were disappointed of admission, for want of room; and many more, as I know, from the country district round, did not attempt to be present, knowing that others would be filling the church before they could arrive.

At the evening meeting the church was even more crowded, and the audience included a great many working people. Mr. Moody preached on "The Son of Man is come to seek and to save that which was lost," and the present writer never heard him tell the message of divine love with greater tenderness or power. He afterwards invited inquirers to meet him in a United Presbyterian Church not far off; and about 100, including about 40 children, did so. Both then and since there have been many proofs that the Holy Spirit of the Lord is at work in Arbroath.

Evangelistic services have been held every night since Mr. Moody's visit to the town, and a considerable amount of religious interest has been evinced at these. We trust much prayer will be offered up by God's people for yet greater things to be seen among us in this district.

TAIN.

ON Monday, July 13th, Mr. Moody preached to a very large audience in the Free Church at half-past one on Monday. Five o'clock was the hour appointed for the open-air meeting, and this picturesque town presented an aspect never to be forgotten. The special trains have just arrived; the steep way from the station is thronged; vehicles of all descriptions approach by the various avenues into the town; and as we move forward to the Academy Park, the whole population seems astir, moved in one direction, drawn by one impulse. The service proceeds. Mr. Sankey sings the solo, "The Lost Sheep," accompanying himself on the American organ. Every eye is fixed; and as the stirring, earnest statements and appeals of Mr. Moody follow, the gaze of curiosity is changed into the intense earnestness of personal interest. It is the old gospel, yet some there feel it as they never felt it before. It is estimated that from 4,000 to 5,000 were present at this meeting.

At seven the Free Church, capable of containing upwards of 2,000, was densely

crowded, many having to leave for want of room. About half-past eight the benediction was pronounced, after a most solemn service, and Mr. Moody requested as many believers, and persons knowing that they were yet unconverted, but who wished to find Christ, as could remain, to do so, while others left.

While a hymn was being sung, those who had to leave did so; others gathered into the area of the church, and the doors were shut. There were some moments of silent prayer, and then, amid deep stillness, Mr. Moody said, "We are all friends here, and I would just request those who believe that they received Christ to-day, and those who desire to receive Him now, to stand up, that we may pray for them." For more than a minute all was still; then Mr. Moody said slowly as one after another rose, "One, two, three, four, five, six, seven;" adding, as a large number now arose, "More than I can count. God be praised!" What a moment was that! "God be praised!" was the language of many a heart. Till eleven o'clock the church was an inquiry-room, Mr. Moody, Mr. Sankey, many ministers, and others being engaged in pointing souls to Christ; and many professed to accept God's gift, and to enter into peace.

Tuesday being wet, meetings were held in the Free Church at twelve and at half-past two. The church was filled to overflowing on both occasions; many remained in the church during the interval, singing hymns, while some ministers were conversing with anxious ones. At the afternoon meeting, Mr. Sankey sang several solos. The breathless stillness—tearful eyes—testified to the power that accompanied these sacred songs. Mr. Moody spoke with a peculiar force and impressiveness, on "I pray thee, have me excused."

After the benediction, very many remained; and when Mr. Moody again asked those who desired to be saved now to stand to be prayed for, about 500 stood up. It is impossible adequately to describe the scene—silence, broken only by that solemn rising. Very many were shedding silent tears—some from a sense of sin and danger, others from joy to see the Lord's work. One minister, who has seen much in connection with this religious movement, lifted his head, which had been bowed in prayer, and seeing these hundreds standing, he utterly broke down, and wept like a child.

Mr. Moody addressed the anxious, and then stated that he must leave, to keep an engagement at Inverness, but would request Mr. Sankey to remain.

Mr. Sankey and many ministers and Christian friends continued in conversation with anxious ones, till nearly six o'clock.

Men and women, the aged and the little child, were there, all with one accord—seeking Christ. Some, in answer to inquiries, stated that to-day, for the first time, they had felt their sin and danger; others had been seeking for twenty years—others for ten years, and various periods.

Those who know the reserve and shyness to mention what is personal in religion, which characterize the people in this quarter, and who consider that many of those who stood for prayer were well known in a small town, will be best able to appreciate the power that could overcome that natural reserve.

HUNTLY.

AT Huntley, once famous for its religious gatherings, open-air meetings were held in Castle Park during the first week of July, where, as soon as it became known that the services of the American evangelists had been secured, a largely increased attendance from anything ever seen in Huntly before was everywhere confidently expected. Nor was the expectation disappointed. Some parties actually arrived on Saturday, worshiped in our churches on the Sabbath, and attended the preparatory meetings. At an early hour on Monday the people from neighboring parishes came flocking in from all directions. All sorts of vehicles brought their living freights of both sexes, and the number of pedestrians from neighboring localities was altogether unprecedented. The village of Aberchirder almost emptied itself, and we understand the same may be said of many of the fishing villages along the coast, the exodus from which was so great, that the powers and resources of the "innocent railway" were most severely tasked. The early train from Keith brought 64 passengers to Huntly at 6:40 A.M., the 9:10 train about 2,000, while the train from the south, which arrives here at 8:56, brought fully 3,000 to the meeting.

Immediately after the arrival of these trains, the streets of Huntly presented an

appearance such as has never been seen in modern times. A conference was intended to be held in the Congregational Church, but so great was the crowd anxious for admission, that the idea had to be abandoned, as no church in the town would have contained half the number of those wishing to be present, and consequently the forenoon meeting in the Park was commenced at ten o'clock, instead of eleven, as intended.

At this meeting, the lowest estimate we have heard was 10,000, some maintaining there were 12,000 on the ground. In the afternoon, the attendance was much larger, numbers having arrived by the mid-day trains, and also from the country; and when Mr. Moody was addressing the assemblage, it was computed he was speaking to at least 15,000 people, some asserting that the number was little short of 20,000. Notwithstanding the vastness of the crowd, which, by the way, were standing very closely packed together, Mr. Moody was most distinctly heard at its utmost limits.

At the evening meeting, the attendance, though a considerable falling off from what it was in the forenoon, was large. Mr. Moody began by giving some account of his own experience, and proceeded to explain the nature of faith, showing that the reason of men's condemnation was, "that they spurned the remedy." His distinction between "I will not" and "I cannot" was well illustrated, and seldom has it been our fortune to listen to a clearer or simpler exposition.

After Mr. Sankey had led in singing the 40th Psalm, Dr. Black, at the request of Mr. Moody, gave an exceedingly impressive address from Gal. ii. 20. The meeting then adjourned to the Parish Church.

After a short address on the nature and scripturalness of inquiry-meetings, Mr. Moody invited the audience to sing a hymn standing, to give inquirers an opportunity of stepping into the inquiry-room, and a few complied. Mr. Moody, we confess, startled us when he said that the vestry of the Established Church was built for the very purpose, but it was a goodly sight to see it turned to such a use.

NAIRN.

On Tuesday, July 21st, Messrs. Moody and Sankey were at Nairn. Their visit

was preceded by prayer to God for an outpouring of the Spirit, and many of the Christians were looking for much blessing. Mr. Moody presided at twelve o'clock in the U. P. Church. Long before the time announced that the service should begin, the building was crowded. Mr. Moody gave a short address on the three kinds of Christians—Asking, Seeking, and Knocking. Mr. Sankey sang, "Keep praying at the Door."

A Bible-reading took place in the Free Church at three o'clock, and at half-past six Mr. Moody addressed an audience of not less than five thousand, on the Links, on the verse, "Go ye into all the world, and preach the gospel to every creature." At eight o'clock, upwards of one thousand filled the Free Church, where Mr. Moody spoke for half-an-hour, giving a question to each soul, Am I saved, or am I lost? Mr. Moody asked those who wished to be prayed for to stand up, when many did so, and solemn indeed it was to see in the same pew some who stood up to show that they wished to be saved, while those next to them sat still. An inquiry-meeting was held at the close, and about sixty or more were conversed with, while many retired to their homes with an arrow in their hearts. Some professed to close with Jesus, and some left undecided for the Lord. Mr. Moody and his fellow-laborer left for Elgin next morning, while the services are being carried on by the ministers in town and an evangelist. The inquiry-meeting on Wednesday evening was still more interesting, many professing to close with Jesus. The whole town is being moved.

ELGIN.

THE *Elgin Courier* devotes two columns to the two days' visit of Messrs. Moody and Sankey to that ancient town, where meetings were held with results similar to those which have attended them elsewhere.

Last evening, 23d, at seven o'clock, an open-air meeting was held on Ladyhill. The weather was very favorable. Nearly all the shops on the High-street were shut at about seven o'clock. The sun, as he sank to rest in the west, shed his dying glory over the most picturesque scene on the hill-side. It was estimated by some that there were between five and six thousand persons present, it being the largest

gathering of the kind we ever remember having seen in Elgin. Tempted by the fine evening, all classes of the people turned out, many arriving from all parts of the surrounding districts. At the foot of the hill a platform was erected, which was occupied by the choir and speakers. The whole hill-side, for a great distance up and round about, was covered with the dense multitude, that presented, with their varied dresses, a most imposing spectacle. On the Market Green there were also a large number of people.

The meeting having been opened with praise and prayer, Mr. Moody spoke for about an hour on the words, "Ye must be born again," with characteristic earnestness and graphic description. Several hymns were then sung, after which the meeting was dismissed, it being intimated that another would be held in the Parish Church, for which there was a great rush. The gates having been opened, the church seats were completely filled in a few minutes. The meeting was devoted to praise and prayer, Mr. Moody leaving to speak with the anxious in the New Evangelistic Hall.

Such a Sabbath-day as the last one we have never seen in Elgin. During the intervals between the different meetings, our streets were thronged with people from all parts of the surrounding districts, of all classes, "set out," of course, in Sunday attire. The number of people from the coast towns—Lossiemouth, Hopeman, Burghead, Garmouth, Buckie, etc., was also (for such an occasion) unprecedentedly great.

At nine o'clock a meeting of Sabbath-school teachers and mission workers was held in the Parish Church. It was thoroughly representative of nearly all religious workers in the town and district. Most of the clergymen of the town were present.

Mr. Moody's address, specially given to workers in the Christian field, was a most practical one, and was all through powerfully illustrated by most suitable anecdotes, some of which, owing to their rather facetious nature, produced a smile on the faces of those present.

At half-past one o'clock, Mr. Moody preached in the Established Church, which was crowded to the utmost extent.

At five o'clock in the evening the farewell open-air meeting was held on Ladyhill, which was, literally speaking, one huge black mass. For about an hour or so be-

fore the time of meeting a perfect stream of people kept pouring onwards up the High-street towards the hill. Ere the hour had arrived, the crowd had grown densely large. There were between 7,000 and 8,000 persons present.

Mr. Moody arrived, with Mr. Sankey, about five o'clock. The first four verses of the 40th Psalm were sung, Mr. Sankey leading. Nothing could have been more beautiful or soul-inspiring than to hear the sound of the fine old tune "Evan," which reverberated from the hill-side. After prayer Mr. Sankey sang "The Lost Sheep." Mr. Moody then spoke from Luke iv. 16. As he concluded, the weather cleared up, and the scene was considerably enlivened and brightened by the rays of the sun. Mr. Sankey sang, "I am coming, Lord," the people joining with him. Prayer was then offered, after which Mr. Moody intimated that meetings would be held in the Parish Church and the Free High Church after the open-air one was dismissed. The crowd then separated.

In a short time both Parish and Free Churches were filled. In the Parish Church an able and appropriate address was given by Mr. Moody on the words, "Son, remember," Mr. Sankey singing a very beautiful hymn. At the after-meeting a large number of anxious inquirers stayed, something like seventy-seven persons standing up, expressing by so doing their wish to become Christians. The meetings in the other churches were equally successful.

A SECOND VISIT TO ELGIN.

AFTER a visit at Banffshire Mr. Moody spent another day at Elgin, and there was great joy on Wednesday afternoon when it was flashed through the country side that on the following evening there was to be another of those great open-air gatherings which every one had enjoyed so much. The meeting is thus described :

It was a strange contrast last Thursday ; at five o'clock, in the busy Show at Inverness, at seven in the streets of Elgin, quiet at all times, but that night altogether passengerless and deserted. Surely something unusual was going on—the streets abandoned, the house-doors fast, the shops closed. Through half a mile of the empty streets ours were the only footsteps that echoed on the pavement, and everything was silent and desolate as a plague-stricken

city! At last, just on the verge of the town, the stillness was broken by the distant sound of a voice, and the turn of a lane revealed a sight which time can never efface from the memory. There stood the inhabitants, motionless, breathless, plague-stricken indeed—plague-stricken with the plague of sin. The sermon was evidently half over, and the preacher, with folded arms, leaned over the wooden rail of the rude platform. Oh, the sin upon these faces round him! How God was searching the heart that night! I cannot tell you who were there, or how many, or what a good choir there was, or what Mr. Sankey sang, or which dignitary prayed. I cannot tell you how beautifully the sun was setting, or how fresh the background of woods looked, or how azure the sky was. But these old men penitent, these drunkards petrified, these strong men's tears, these drooping heads of women, these groups of gutter children, with their wondering eyes! Oh, that multitude of thirsty ones—what a sight it was! What could the preacher do but preach his best? And long after the time for stopping was it a marvel to hear the persuasive voice still pleading with these Christless thousands?

One often hears doubts as to the possibility of producing an impression in the open air, but there is no mistake this time. No, there is no mistaking these long concentric arcs of wistful faces curving around the speaker, and these reluctant tears, which conscious guilt has wrung from eyes unused to weep. Oh, the power of the living Spirit of God! Oh, the fascination of the gospel of Christ! Oh, the gladness of the old, old story of these men and women hurrying graveward! The hundred-and-one night in Glasgow excepted, never have we seen the Holy Spirit's nearness more keenly realized. These thousands just hung spellbound on the speaker's lips. It seemed as if he dared not stop, so many hungry ones were there to feed. At last he seemed about to close, and the audience strained to catch the last solemn words; when the preacher, casting his eye on a little boy, seemed moved with an overpowering desire to tell the little ones of a children's Christ. Then followed for fifteen minutes more the most beautiful and pathetic children's sermon we have ever heard; and then, turning to the weeping mothers and fathers, concluded with a last tender appeal, which must have sunk far into many a parent's heart.

INQUIRY-MEETINGS.

Long before the close of the address it was evident to all that the Lord of the harvest was going to give us a glorious reaping-time that night. We had not, indeed, been ten minutes on the ground, when a stranger whispered, in the very middle of the address, "Will you come and speak to a woman about her soul?" at the same time pointing out a drooping figure standing near, with face buried in her shawl. We were not surprised, therefore, at the great crowds which entered the inquiry-meetings—in one church for women, another in a large hall for men, while the Christians went apart by themselves to another church to pray. The arrangements connected with these after-meetings were all beautifully managed, and shortly after nine o'clock the whole three were well under way. The women's inquiry-meeting was supplied with relays of workers from the prayer-meeting. The work was on a very large scale, and the workers' report was, that the cases were of a very hopeful character. But the work amongst the men—and this is a splendid testimony to the depth and reality of the impressions—were even on a larger scale still; and the sight in the Evangelistic Hall, where the men's inquiry-meeting was held, is not soon to be forgotten. The whole hall was filled with men, broken up into little groups of twos and threes, talking in hushed yet earnest voices on the great subject of the one thing needful; while behind, in the committee-room, half a hundred young men were gathered in prayer for their groping brothers. Many of these had themselves but newly decided for Christ, and were the fruit of the week's meetings for men, which have been blessed by God far above all expectation.

It is useless to attempt to give even an approximate idea of the extent of the blessing which fell upon Elgin on Thursday night. The whole of Morayshire has shared it, and a powerful hold has been gained in nearly every farmhouse and village throughout the country side.

FAREWELL MEETINGS IN
ABERDEEN.

At the pressing request of a large number of those who had taken part in the evangelistic work set agoing in Aberdeen

some months ago, Mr. Moody paid a farewell visit to Aberdeen in August, and addressed several meetings, at the same time taking occasion to urge on to greater zeal those who were engaged in the good work. Mr. Sankey has been obliged to go south to a more genial temperature to recruit his health, but Mr. Moody has wrought on since he left Aberdeen, in different districts in the north, almost without ceasing; the same remarkable results always attending his labors.

At seven o'clock, Mr. Moody met with a large body of young converts in the Free South Church, and addressed to them a few parting words. He spoke on his favorite topic of "Confessing Christ," pleading hard with those who had lately come to Christ to come boldly forward and confess Him.

The Music Hall was crowded to excess long before eight o'clock, the hour at which Mr. Moody was announced to give an address, the passages, orchestra, and galleries being quite packed. "Except a man be born again he cannot enter the kingdom of heaven," was the text on which Mr. Moody based his discourse. Christ did not say these words to a drunkard, to a thief, to a harlot, but to a man who in our days would be made a D.D. or an LL.D.

After referring to the often-doubted possibility of sudden conversions by those who could not understand it, even although there were living evidences of it before them, he bade the meeting farewell, with the hope that they would all meet on the shores of eternity.

Mr. Moody stayed in the hall conversing with anxious inquirers until about ten o'clock, when he drove to a men's meeting in Trinity Free Church, which had gathered at nine o'clock in the expectation that Mr. Moody would give them a farewell address. In the course of the few sentences he spoke to them, Mr. Moody said they could have no idea of the influence the Aberdeen men's meetings had had in other places he had visited. In all of the towns the example of Aberdeen had been followed, and large bands of young men were enlisted in evangelistic work.

A number of the young men then retired with Mr. Moody into an ante-room, to hold private conversation with him, and he continued to converse with them until it was time for him to go and prepare for his journey to Wick by steamer.

MEETING AT CRAIG CASTLE.

On Sunday afternoon, an open-air evangelistic service was held on Craig Castle lawn, conducted by Mr. Moody. The weather in the early part of the day was very unpropitious, heavy showers descending, with brief intervals, until four P.M., when the rain ceased, and it continued fair during the evening. The wet detained not a few at their homes, no doubt, but most of those who came seemed to have determined to be present in any case; and by five o'clock a very large company—especially taking into account the thinly-peopled districts from which they had gathered—had assembled on the beautiful lawn in front of the castle. Every valley and hamlet within a radius of ten miles sent its company in gig, cart, or afoot, until at five o'clock about 2,500 people stood on the lawn. The gathering resembled somewhat one of the Covenanter hill-side meetings, save that while the Bibles were still present, the broadswords were altogether absent; and the rendezvous, instead of being a wild, rocky pass, was a hospitable castle, with its fairy dell and leaping linn, celebrated in song, and known as one of the loveliest spots in Scotland.

The beauty of the scene seemed specially to move Mr. Moody, who referred to it again and again in his discourse, which was one of peculiar beauty, power, and pathos. Standing in an open carriage placed near a towering tree, the preacher spoke for nearly an hour from the parable of the marriage feast. A very marked impression was produced, and many retired at the close of the service for conversation with the preacher and other ministers and friends.

The Craig gathering of August, 1874, will, we believe, be ever memorable to not a few as "the beginning of days" to them.

THE LAST WEEK IN SCOTLAND.

DURING the last days of August, a Farewell Convention was held at Inverness. It was an "all-day meeting," each hour being devoted to a special subject.

After the Convention, Mr. Moody went down the Caledonian Canal to Oban, and there on Friday, the 28th, gave an address, with much apparent blessing, in the U. P. Church. There had been much preparatory work in the town, not only in the open-air meetings, but also in other special services; and in the two preceding months the Rev. H. Bonar and the Rev. A. Bonar had ministered the Word in the Free Church. From Oban Mr. Moody went to Campbeltown, by way of Tarbert, on Loch Fyne, and remained from the 29th till the 3d September, when he left for Rothesay, taking the Tarbert route, and staying at Ballinakill, where many were gathered from various parts of Kintyre to meet him. His work at Campbeltown was deeply interesting, and was crowned with remarkable blessing. He commenced on Sunday, the 30th, by three services; speaking first to workers, then on the blood, and lastly on the grand command, "Go ye into all the world and preach the gospel to every creature." The result after that last address was most striking. Upwards of fifty stood up to ask to be prayed for, and to declare their desire to be Christians. The meeting had been over-crowded, and some went to the Drill Hall, where the gospel was preached by willing helpers; but in the great after-meeting in the church, all were united, and it was felt to be a time of wonderful enlargement and power. On the three following days the interest was deepened at successive meetings; till at the last, on Wednesday night, when Mr. Moody had preached on God's invitation and man's excuses, a very large number were gathered into a hall, either as converts or inquirers; and it was manifest that much fruit had been gathered to life eternal. The work now is laid on the hearts of some who are striving to confirm the souls of the disciples; and, as one means, it has been arranged to have a Converts' Meeting weekly, similar to that in Ewing Place, Glasgow.

The last meeting was at Rothesay, and is thus described:

Meetings for special prayer and evangelistic work have been held here since the middle of October last year. These meetings were held in several of the churches on the Sabbath evenings; in the Victoria Hall, and latterly in the Town Mission Hall on week-day evenings. These services, added to the general interest manifested throughout the country in religious things, led to united meetings for prayer. These daily meetings were brought to a close about the end of May. The meetings in the Town Mission, however, were continued three nights weekly, from the 14th Dec. last, till the present time, and have, we believe, been blessed to not a few. There have been marked cases of interest, and those who took part in the meetings have been greatly refreshed and encouraged, while week by week they were growing more earnest in the work. The prayer-meeting on Saturday evenings has been for some time marked as possessed of more than usual interest.

Several requests from all the ministers and office-bearers in town were sent to Messrs. Moody and Sankey, without success until last week, when, on returning from Campbeltown to Greenock, *en route* for Belfast, Mr. Moody kindly agreed to spend Thursday evening in Rothesay. As soon as the telegram to this effect was received, arrangements were at once made for holding one or more meetings. The news soon spread through the town and island, and it was speedily evident that one building would be insufficient to hold the numbers likely to attend. Accordingly it was arranged to hold a meeting at seven o'clock in the West Free Church, and a second meeting in the East Free Church at half-past eight o'clock. After Mr. Moody's arrival, it was found that only one meeting could be addressed by him, and a change of arrangement had accordingly to be made—a change at first regretted, but which eventually proved to be for the benefit of all. The West Free Church, being the largest building, was accordingly selected, and by

seven o'clock was literally packed—passages, pulpit stairs, lobby, etc., being occupied by a dense mass of human beings. Mr. Moody arrived at half-past seven, when Rev. Mr. Thomson took the chair, and gave out the 43d Psalm. Rev. Mr. Ross read several requests for prayer, after which, the Chairman having engaged in prayer, it speedily became manifest that the atmosphere of the church was such as the ordinary means of ventilation could not remedy, so densely was it packed. During the singing of two hymns—"God is Love," and "Jesus paid it all,"—arrangements were being made for conducting the service in the open air.

To the great relief of many in the church, and to the intense delight of hundreds outside, Mr. Moody intimated that the remainder of the service would be conducted by the sea-shore on the Esplanade. Here, in a few minutes, during which the 23d and part of the 17th Psalms were being sung, an immense throng of people, numbering not fewer than 3,000 persons, had assembled round the preacher. After a short prayer, Mr. Moody preached from Mark xvi. 15 and 16. For fully an hour he riveted the attention of his large audience, narrative, metaphor, parable, illustration, and appeal following each other in quick succession and agreeable variety. Towards the close of the service the scene was one never to be forgotten. The fir-

manent was cloudless and myriads of stars shone brilliantly (for by this time night had fully set in), and were reflected in the Bay, beyond which lay the Cowal Hills, dark and massive in the distance. Every now and again the houses in the Gallowgate and the spire of the West Free Church were lit up by flashes of sheet lightning. The Esplanade with its thousands was in front of the preacher. Deeply impressed, evidently, with the position, the scene, and the circumstance that he was addressing probably for the last time a Scottish audience, Mr. Moody concluded a discourse, which for point and power we have not heard on any former occasion surpassed. It was evident the Spirit of the living God owned the truth, for when the intimation was given that a second meeting would be held in the church for prayer and further explanation of the way of life, the building was very speedily well-nigh filled.

An inquiry-meeting was held afterwards in the hall adjoining the church, to which a large number of persons retired, deeply impressed with the concerns of the soul. The night of Thursday, the 3d of September, 1874, will, we believe, be memorable in the history of many a precious soul, and many will take up as their own the words of the Psalmist—"The Lord hath done great things for us, whereof we are glad."

THE WORK IN IRELAND.

BELFAST.

I.

Sept. 6, 1874.—These beloved and honored brethren have commenced their labors of love among us with most marked tokens of God's smile and approval. On Sabbath morning, the 6th inst., the first meeting was held in Dougall Square Chapel, at the early hour of eight. The meeting was exclusively of Christian workers. Long before the hour named, the chapel was crowded. The meeting was conducted in the usual way by Messrs. Moody and Sankey. Mr. Moody struck the key-note of entire devotedness to, and unwearied labor for, the Lord Jesus. All present seemed, in silent prayer, to lay themselves upon the altar afresh, as living sacrifices to the service of God.

The second meeting was advertised to meet at 11:30, in Fisherwick Place spacious church. The desire to hear had crowded the church long before that hour, many going away unable to obtain admission. Mr. Sankey led the praise. Mr. Moody chose as his subject, "Love." The impression upon the minds of multitudes was very deep. Many, we feel persuaded, tasted in fresh power of the love of God, and had their love drawn out to Him who first loved us.

Still a third meeting remained, advertised to be held at 7 P.M., in the largest church in Belfast, capable of holding 2,000. It is considered that not above one-fourth of the people who crowded the streets around the building were able to gain admission. During the service there were visible signs of the presence and power of the Holy Spirit. At the second meeting many anxious sinners remained for conversation. Not a few professed to accept the offered gift of God, from the hand of His promise, even His only-begotten Son.

The daily prayer-meeting was commenced in Dougall Street Chapel, on Monday, at twelve. The chapel was so over-crowded, it was deemed advisable to adjourn next day to a more capacious

building, capable of holding 1,400 people. This "sweet hour of prayer" is the centre of the whole movement, and has already proved a blessing to many. On Monday evening the evangelistic meeting was held in Rosemary Street Church. It was, we believe, a most blessed and fruitful one. But the crowd was so great, and causing such inconvenience, as to induce Mr. Moody to alter his plans somewhat, and during the succeeding days of the week he has held a meeting at two P.M. exclusively for women, in Fisherwick Place Church, capable of holding 1,400 people and upwards, and a meeting in the evening in the other church exclusively for men. The Lord has greatly blessed the arrangement. The meeting at two, for women, has been crowded each day. The Spirit of the Lord has been present to heal. Each day increasing numbers remain to be spoken to about their souls, and many profess to have entered into rest through faith in Jesus.

The same report is true of the meeting for men. The Spirit of God is taking of the things of Christ and showing them to very many. The meeting last night was particularly solemn. The work of the Spirit of God seemed more deep and clear, and many professed to accept the offered Saviour.

The Christian community has been deeply stirred; we are filled with expectation; we are looking for great things. The work of the time seems to be fully more extensive and deep than in any place visited by these brethren.

II.

THE work has had a good commencement in Belfast. Numbers thronged and crushed to the churches, so much so that the happy plan was adopted of dividing the meetings, and holding gatherings for women only at two o'clock, and for men only at eight o'clock. Consequently, the

large churches are well filled, without any unseemly disorder.

On Friday (11th) Mr. Moody addressed both meetings, taking for his text, "The Son of Man is come to seek and to save that which was lost." With great power and aptitude he proclaimed the Lord Jesus as the "Seeker;" and very touchingly he convinced the people that He was now seeking each individually, seeking to save and to bless them. Mighty FAITH, then, appears to be the secret of Mr. Moody's power. On the hearers he urges DECISION, now to believe, instant salvation on faith in Jesus only. His address was interspersed with telling illustrations, which came right home to every heart. He rapidly referred to the parable of the lost sheep and lost piece of silver, and graphically narrated the sudden conversion of Zaccheus, unmistakably evidenced by the immediate fruit of the Spirit in his change from an extortioner to a restitutor. Mr. Sankey's very sweet solos and touching hymns, accompanied on the American harmonium, seemed to exercise a powerful effect in, as it were, deepening the impression of the Word.

The large church of the Rev. H. M. Williamson, which holds 2,000, was filled with women of all classes; and the one in Rosemary Street, which holds 1,500, had every seat occupied with men. They were mostly shopkeepers and mechanics, and a large proportion such as do not regularly attend churches. After the evening meeting, the Christians were invited to remain and pray for the speakers to the anxious; and the inquirers were directed to side apartments, of which several were filled with those whom the Holy Spirit was convincing of sin, and of the need of the seeking Saviour. Thus, while such a glorious work as has been witnessed in Scotland, has not yet taken place in Belfast, a sweet and encouraging commencement has been made.

III.

THE interest in both meetings is deepening and extending. It is certainly a marvelous sight, "filling the mouth with laughter, and the tongue with singing," to see the crowded meetings of women of all ranks and classes, as they listen with rapt attention to the message of mercy; to mark the manifestations of deep feeling and subdued emotion visible everywhere,

and the numbers willing to remain in the inquiry-meeting for conversation and prayer.

The interest in the meeting in the evening is increasing equally. It is dangerous and unprofitable to speak of numbers; but one may say with confidence that from fifty to a hundred, at least, remain each evening, under anxiety of soul, desiring to be pointed to the Lamb of God who taketh away the sin of the world. These are found of all classes, and of all shades of moral and religious character—backsliders, notorious sinners, moral young men, whose consciences are yet tender, and skeptics, whose hearts have been blasted as by an east wind. The majority of the inquirers are young men. This is a special, and I may add a most hopeful, feature of the work. Many seem clearly, in the judgment of man, to have embraced the offered gift, and to be rejoicing in God.

On Saturday, the 12th, there was held one meeting—for children—presided over by Mr. Sankey. The meeting was most interesting, and crowded with earnest young faces.

On Sabbath, the 13th inst., Mr. Moody held a meeting for Christian workers at the early hour of eight, and notwithstanding the hour the place was crowded, so much so that the overflow filled an adjoining room. The address was touching entire consecration to God, and more whole-hearted activity in His service. An open-air meeting was advertised for half-past two o'clock. It was held in an open space, in the midst of the mill-workers of our town. Few, if any, of the thousands who attended that meeting will ever forget it. Very many, I believe, will remember it with joy in the Father's home on high. The attendance was exceedingly great, estimated variously at from ten to twenty thousand! The weather was exceedingly favorable. Mr. Moody's address was founded upon Mark xvi. 15, "Go ye into all the world and preach the gospel to every creature." Mr. Sankey sang "Jesus of Nazareth passeth by." While he did so I could observe in the glistening eye, and the deep sighs of many around where I stood, that it was even so.

In the evening Mr. Moody held a meeting exclusively for inquirers; none else were admitted, the attendance far exceeding our hope—upwards of three hundred. All human computation on this subject must be very indefinite, but when we con-

sider the many who were not present, seeing that the evening service was held at the same hour in all the churches, and add also the numbers at inquiry-meetings held in many of the churches, it will be seen that the shaking among the dry bones has been already very great; in Mr. Moody's judgment, fully greater than during the first week in any other place.

The attendance at the meetings on Monday, 14th, seem to be on the increase. At the meeting for women in Fisherwick Place there were present about fifteen hundred, and at the meeting for inquirers a marked increase; more, indeed, than the Christian workers present could overtake.

As time advanced, this gracious work of God seems to extend and deepen rapidly. On Tuesday the experiment was tried of holding a meeting in the evening exclusively for women, in order to reach the case of workers in mills and warehouses. More than an hour before the time of meeting, the streets around were packed with a dense mass of women; and when the gates were opened the place was filled almost in a moment; and after that, with the overflow, three large churches. In all these meetings, the anxious, willing to be spoken to, were more than could be overtaken. We have reached a blessed difficulty—our inability to find Christian workers in sufficient number, who are able and willing to point the seeking sinner to the Lamb of God.

The number of strangers who from long distances visit Belfast to attend the mid-day meetings is daily increasing. In this way the work is already extending, and, I trust, will cover the whole island. At its present stage of progress, the most marked features are desire to hear the Word of God, willingness to be spoken to upon the state of the soul, frank confession on the part of many that they do not savingly know Jesus; and, most blessed of all, the equally frank confession on the part of many that they have "found Him of whom Moses in the law and the prophets did write, Jesus of Nazareth."

Last night (Thursday, 17th,) the number waiting to be spoken to was so great that an attempt to speak to each individually was scarcely made. Two or three addresses were given in the way of pointing them to the Lamb of God.

To-day (Friday, 18th,) the mid-day meeting is solely for professing Christians—the subject, "Assurance." In the even-

ing the meeting is intended for such only as are seeking Jesus. Mr. Moody has adopted these expedients because of the want of any hall or building sufficient to contain the crowds seeking admission. Let me venture to suggest to any of your readers who live in cities likely to be visited by Messrs. Moody and Sankey, the wisdom of erecting a temporary structure, if there is no suitable place. It would save the strength of these beloved brethren greatly, and help to concentrate at first the work.

It is a very hopeful feature of the work that it has begun to spread to the adjacent towns. Meetings have been held by others for some four nights in Bangor, ten miles from Belfast; and, considering the size of the town, the work there was equally great. Thus we are looking forward that the work shall extend over the whole province, and over the whole island.

IV.

THE work is taking deep root in Belfast. We may confidently expect "greater things" in Ireland. At the inquiry-meetings there are larger numbers than attended similar gatherings at Edinburgh or Glasgow at the same period. Over 300 anxious inquirers remained to be spoken with at the inquiry-meeting on last Sunday evening. At these meetings there are no addresses; they are announced solely for inquirers—none others are invited to attend. It is not an unwonted feature to find men and women, young and old, voluntarily flocking to meetings for the sole purpose of inquiring the way of salvation and stating their perplexities.

The noon prayer-meeting on Monday was devoted to accounts, from ministers and others, of the results of the work so far.

Intense calm and deep earnestness characterized all the meetings. The Holy Spirit was poured out, not with a rushing wind, but in a still, small voice. An unusual proportion of fine young men waited to be conversed with in the inquiry-rooms. All seemed to feel there are but the two classes, the saved and the lost.

Various were the difficulties felt by inquirers, but all such as anxious souls have expressed from time to time. Some could not understand what "coming to Christ" is; others had previously come, but were

staggered because they had not the complete mastery of sin; others, again, had not felt a sufficient sense of danger. Warm-hearted and experienced Christians listened to the difficulties of each and all, and were in most cases enabled by the Holy Spirit to speak the suited word and remove the stumbling blocks.

The open-air meeting in Agnes Street at 2:30 on Sunday was attended by numbers variously estimated at from 10,000 to 20,000. The fundamental truths of the gospel were forcibly put and ably illustrated. Many were bathed in tears. Multitudes of careless men and women have been awakened.

Singing bears a most important part in the work of God. Deeply effective are Mr. Sankey's solos, not only in touching the heart's affections, but in deepening the impressions made by the Word. The solo, "Too Late," following on Mr. Moody's address on the despair of the lost in hell, had the most solemn effect. The wail, "Oh! let us in, oh! let us in," and the awful response, "Too late! too late! you cannot enter now," are enough to wring the inmost soul of every wavering and undecided sinner.

V.

THE second week of the labors of these beloved brethren has closed. As we look back with thanksgiving and wonder, we can only exclaim, "What hath God wrought!" The meeting of Christian workers was held on Sabbath morning (September 20), at eight, in May Street Church. Shortly after seven the place was filled with an audience of, say, fifteen hundred, and the overflow filled also an adjoining building. It is surely a significant fact, and a very blessed sight, to see hundreds of men and women at such an early hour crowding out to call upon God, and to be addressed upon the subject of working for Jesus.

An open-air meeting, similar to the one held on the previous Sabbath, had been arranged for two o'clock. The weather in the morning was very unpropitious; but by noon the day brightened up, and by the hour of meeting it was all that could be desired.

I shall not attempt to estimate the number who heard the gospel on this occasion. I observe a friend from England, who was

present upon the previous Sabbath, estimates the number at 30,000. Whatever the number may have been, it was certainly exceeded on last Sabbath. Mr. Moody was greatly helped. The fruit of the seed can only be fully seen when gathered at that day!

A meeting for inquirers only was arranged to be held in the evening of the same day, in the Ulster Hall, the largest public building we have. Admission to this meeting was strictly limited to those professing anxiety to find Jesus. Christian workers were admitted by ticket, a method adopted to avoid the mistake too often made at such meetings of allowing incompetent or improper persons to engage in such work. There is not one Christian in a hundred fitted for this most delicate and difficult service, requiring, as it does, close communion with Jesus, much knowledge of the human heart, and very clear views of gospel truth, and not less a desire to know nothing, and to speak of nothing, save Jesus Christ and Him crucified.

While all this is true, it is equally true that none are oftener blessed in this work than young converts, while their virgin love is yet fresh, and their faith clear and simple. There was at the meeting for inquirers an attendance of some 500—this in addition, it may be noticed, to many meetings of like kind held in various churches at the close of the evening service. It was very touching and stimulating, when an opportunity was given by Mr. Moody at the close of the meeting, to hear many young men read out, in trembling tones, and yet with beaming countenances, some previous promise of the Word of God. It seemed like throwing out a life-buoy to the struggling ones around, who were swimming for life in the waters of death—like the letting down of a cord to the prisoners in the pit in which there is no water. Subsequent information in the young men's meeting proved that these truths were laid hold of savingly by not a few that Sabbath night in the Ulster Hall.

On Sabbath night we had our first meeting for young men, from nine till ten o'clock. To the surprise of all of us, there were about 1,500 present. The beginning is a special work, which, I trust, will spread as in Glasgow. There had been during the Spring a very marked work among the young men in Belfast, in

connection with the Young Men's Christian Association. Now it has been deepened and greatly extended.

During the week, the tide of spiritual life seemed to increase each day. The Bible-readings at two o'clock have been full of interest, specially stimulating to many whose spiritual life had hitherto been very dormant. The reading on "Grace" yesterday was, I feel persuaded, made a blessing to many of the children of God, while helping over the threshold many almost saved.

The more special evangelistic services in the evenings have been held this week in St. Enoch's Church. The crowds desiring to hear the gospel have proved inconveniently great, filling the church an hour before the time; while the after-meetings have been so filled, that the work of speaking to the anxious has been very imperfectly done.

Now as to the point reached in the progress of this great work of God, I would not like even unintentionally to mislead any one. The work is great and extensive beyond what I have written, and yet there remains so very much land to be possessed. There are tens of thousands of our population still untouched. Many of the higher classes, church-goers, seem still unmoved. We need continued prayer. We need to realize the "now" of our opportunity—to understand that Jesus is saying, "This thy day."

VI.

THE progress of the work of God in Belfast is still very marked. God continues to own the labors of these dear brethren. The manifestations of the Spirit's presence and power were very marked. In the earlier days of the movement, of the many who were deeply convinced of sin, comparatively few seemed to come to rest and peace and faith in Jesus. It seemed as if a higher tide of the Spirit's power were needed to guide them through the quicksands of difficulty, and over the bar of doubt and distrust, into the haven of rest.

This week, we thank God, it is otherwise. We can say with thanksgiving concerning many, "They which have believed do enter into rest."

The meeting for the young on Saturday (26th) was very striking. Mr. Moody pre-

sided. The truth seemed to reach, in the Spirit's power, many young hearts. A meeting for boys under fifteen has been organized. Some of the cases in it are exceedingly touching, affording, I conceive, illustrations of the work of God upon the human heart in its simplest and deepest form. This meeting for boys assembles every evening now at half-past seven.

The open-air meeting on Sabbath (27th) was held in a different part of the town; the multitudes assembling equally great, according to some greater, than on the past Sabbaths. Mr. Moody's address was well calculated to awaken from security and draw sinners to the one Refuge. We have been reaping the fruits in our inquiry-meetings during the week.

On Monday we had no meeting—rather, one of the most remarkable meetings, I shall venture to say, ever held in Belfast. Fisherwick Place Church was open for inquirers from two till ten o'clock. Mr. Moody and other Christian workers were occupied all that time in pointing sinners to the Lamb of God. It is impossible to say how many wounded spirits were conversed with during the day. Many very experienced Christians, who have seen much of the Lord's work in other years, declare they never saw a meeting like it.

Though more privately held, I must not omit to notice a meeting which Mr. Moody had on Sabbath night (27th), with men who profess to have been led to Jesus since these special meetings began, and with others anxiously seeking. I saw many wonderful meetings during the year of grace (1859), but I do not think I was ever so impressed with the glory and beauty of the work of God as when I entered this meeting toward the close of it. It was a sight which would, I think, have drawn tears of joy from any heart to see upwards of 200 young men, the very flower of our youth, one after another acknowledging the yoke of Jesus. Passing just across the street, I entered May Street Church, where more than 1,000 men were assembled to hear the glad tidings of great joy.

In order that as many as possible might have an opportunity of hearing the gospel at these special services, admission on Tuesday night was by tickets, given only to such as had not hitherto heard Mr. Moody. About 3,000 tickets were given on personal application. It was a season

to be remembered. The soil, so to speak, was virgin; the attention so marked as to be almost painful in its silence; the presence of God very powerful in the consciousness of every spiritual mind. The inquirers at the close of the meeting were spoken to, as far as they could be overtaken, in adjacent churches, to which the men and women were sent respectively.

The mid-day meeting in Fisherwick Place Church still continues. On Wednesday, Mr. Moody addressed it from Luke ii. 7, "There was no room for them in the inn." Many who are not reached at other places hear the gospel at this hour. It has already proved the meeting-place between Jesus and many a sinner.

A great meeting is to be held in the Botanic Gardens, October 8th. The various railway companies have agreed to run special trains in connection with it. Our desire is that God, who has already done such great things for us, would be pleased to use it to shake mightily Ulster and Ireland. We would wish to assemble 100,000 people to hear the word of God. *We want Ireland for Christ!*

As the week advances, the work of God deepens and extends. The meetings on Wednesday and Thursday, in my judgment, have exceeded anything we have yet experienced. Men and women in great numbers are found crowding the "second meetings," seeking Jesus.

It is, at all events, worthy of remark: the great contrast in outward manifestation between the present work and that of 1859. I have not heard of or noticed any physical excitement—not even an outcry, much less what were then known as "prostrations."

Another asked prayer for a son who has joined the Church of Rome, that he may be led back again to the truth as it is in Jesus.

One of the subjects spoken of was the willingness of our unseen Head in the skies to guide and uphold His members. Do we not take care, going along a difficult road, to keep our foot from slipping? Will He, the Head, take less care to keep His member from falling or going a step wrong, if that member confidently trusts His guidance? Let us not forget that the guidance He may give may be to go and consult with those of riper judgment and longer experience in His work.

VII.

SABBATH morning (4th) dawned upon us very wet and windy. We had fears that it would be impossible for the masses of the people to meet in the open air; but a little while before the hour of meeting the rain ceased, the sun shone out, and the weather became most auspicious. Here let me say, it has been most noteworthy that, during the last weeks, while we have had most inclement weather, every Sabbath-day, and at the hour of our great gatherings, it has been all that could be desired.

The number in attendance was fully equal to any preceding Sabbath. It may give you some idea of the multitude if I state that the field on which the meeting was held contains about six acres, and that the people stood densely packed from one end to the other. There was profound solemnity. The impression upon the hearts of the people by the truth in the power of the Spirit was very deep, as the sequel will show.

Mr. Moody held his usual meeting on Sabbath evening for those in deep distress about salvation, and for those who had found eternal life during the past weeks through faith in Jesus. The meeting was exclusively for men, and admission solely by ticket. The hall in which it was held was completely filled. Mr. Moody stated in the noon-day prayer-meeting on Monday that, in his judgment, it was *the most remarkable meeting he has had yet in Europe*. To God be all the praise! One after another of these young men—and they comprise the very flower of our youth—rose, and, with clearness and wonderful felicity of expression, in burning words, declared what God had done for his soul. At length, at nine o'clock, the meeting was closed.

Meanwhile another meeting of men was assembling in a church. It was already very nearly filled when we heard the tread of a large company approaching. It was a phalanx of these redeemed youths. They sang the new song. In a spontaneous burst of praise they were telling forth the wonders of redeeming love. No language can describe the scene. The heavenly echoes of that burst of praise, I think, will never be forgotten by any who heard it. The meeting that followed, consisting of some two thousand men, I need not say, was one of profound interest—

Jesus in the midst and the marching glorious.

During each day of this week and at every gathering, more and more of the presence of the God of salvation has been manifested. Let me in a sentence or two describe one, which, in sober language, was most wonderful. Mr. Moody addressed on Monday evening in Fisherwick Place Church, a meeting of men. At the close of his address, all who had recently been found by the Good Shepherd, and also all who were seeking Him, were requested to retire to the adjoining lecture-room. Some six hundred men did so. Mr. Moody again sifted them, by requesting that those only who were deeply anxious to be saved should adjourn to another room. Probably nearly three hundred did so. In breathless stillness Mr. Moody addressed them, very briefly stating that he could do no more for them—that they had heard the gospel, and that it was for themselves to decide. He called upon them to kneel and pray for themselves. They bowed as one man, and now here and now there might be heard the short cry for mercy—a few earnest words of supplication; probably about thirty or forty so cried to God one after the other. Surely the Lord is in this place! was the thought which rose in holy fear in the hearts of all.

After a short prayer by Mr. Moody, he addressed them very faithfully. He again held forth Christ, and invited all to rise who felt that they could there and then accept Jesus. All of that large company, save twenty or thirty, stood up, and solemnly avouched the Lord to be their God. This wonderful sight cannot be described. The glory of it cannot be realized even by those best acquainted with divine things. If there is joy in heaven over one sinner that repenteth, what shall we say of the gladness in the Father's house when the prodigals in companies of some two hundred enter, as it were, at once?

Thursday, October 8, we had fixed for a gathering of the masses in the open-air. Many had fears for the weather, but much prayer in many places over the three kingdoms were offered to God for the success of the meeting. God did for us above what we asked. The weather was splendid; everything as regards order and decorum all that any of us could wish. It was the largest open-air meeting I ever attended. I cannot pretend to fix a limit to the numbers. He who counts the stars

knew the history of each present, and what were the dealings of his heart with Christ and the free offer of His salvation. The only regret that seems to be expressed by any was, that the services were so short.

Mr. Moody addressed the vast multitude from the words, "I pray thee, have me excused." With graphic felicity, great clearness, and soul-piercing power, he exposed the miserable pretences by which sinners impose upon themselves in refusing a present offer of present blessedness. The address seemed to strike with convicting power many consciences, and, from many instances coming under my own observation, at the inquiry-meeting in Fisherwick Place Church, I have reason to believe in salvation power.

VIII.

THE great gathering in the Botanic Gardens on October 8th has been our crowning mercy in this season of blessing. We feel as if every prayer had been heard and every heart gratified by our gracious God. As the days pass, and as tidings reach us from the country districts all around, we continually hear of rich blessings bestowed and of precious fruits following. Many carried with them to their homes the spark of renewed life. That spark has, in some cases, already burnt into a blaze. We receive the good news from many places of great readiness to hear the Word of God, and the cry, "Come over and help us," reaches us from many quarters.

Our dear American brethren left us on Saturday for Derry. Tidings have reached us that a great and effectual door was opened unto them in that city. I trust some eye-witness will lay before those interested an account of the doings of the Lord there. Meanwhile, in Belfast, our meetings have gone on as usual. The interest in divine things continues still unabated, many anxiously seeking Jesus, and many finding Him as their Refuge and Portion. In the Young Men's Meeting, held every evening at nine, in Fisherwick Place Church, the work of God makes great progress. Monday night was especially a night of great power.

Messrs. Moody and Sankey returned from Derry this morning (Oct. 15) to hold their final meeting, ere passing on to Dublin. Mr. Moody presided at the noon-

day prayer-meeting. The subject was, "Lessons from the life of Jacob." The meeting was one of great interest. The meeting in the evening was held in St. Enoch's Church. It was exclusively for sinners under anxiety of soul, who professed to be earnestly seeking Jesus. Admission was by tickets, and that, moreover, on personal application.

Readers may judge of the depth of the movement and the measure of awakening power upon the souls of men by the Spirit of God, when I state that upwards of 2,400 persons were so admitted! It was Mr. Moody's last appeal in Belfast to the Christless. I may not attempt to describe the scene! He set before the anxious, sin-stricken multitude, Jesus in all the glory of His sufficiency—in all the attractions of His dying love. He showed Him, as with one foot upon the threshold of the heart He sought admission. Now in faithful and firm words he warned them of the dangers of delay; and now he gently moved them, in tenderness, as one whom his mother comforteth. At length he ceased speaking, that each might hear, in the silence, the voice of Jesus pleading directly. And in the awful stillness of that moment many of that great company of seeking sinners, I trust, were able to say in words expressive of soul-submission, "Speak, Lord, for thy servant heareth."

I think it must have been the most notable meeting in the experience of Mr. Moody. I do not at present remember to have read of any such meeting, as regards the number of the awakened, in modern times. Does it not seem like a return of Pentecostal power, when 3,000 were similarly smitten with soul-concern?

Oct. 17.—Yesterday was the concluding day of the labors of our beloved brethren. The noon-day prayer-meeting was crowded. The great multitude was moved deeply with contending feelings—of joy in God and gratitude for all He had done for so many of them through the labors of His servants; of sorrow because they should see their faces no more till the resurrection morn. The meeting commended them to the grace of God, beseeching the God of all grace to bestow a fresh baptism upon them of power for their work in Dublin.

At the two o'clock meeting in Fisherwick Place Church, Mr. Moody chose as his subject—The gift of the Holy Ghost as a Baptism of power for witnessing and work. As he spoke of power, the Spirit of might seemed to descend upon him.

The meeting in the evening was for the young converts—for all who have reason to believe that they had found Jesus since Messrs. Moody and Sankey came to Belfast. Admission was strictly by ticket. These tickets were only given on personal application. About *two thousand one hundred and fifty tickets were given!* What a rich harvest! How soon gathered! The result of some five weeks' work! I have good reason to believe that even this number fell very far short of the whole number who profess to have received Jesus as the gift of God.

It was a soul-stirring sight to see that vast multitude, including the Christian workers and ministers, numbering more than 3,000. It was like the sound of many waters to hear this multitude sing the new song. As all stood and sung in one burst of praise—

"O happy day that fixed my choice
On Thee, my Saviour and my God,"

the effect was overpowering, filling the soul with a sweet foretaste of the praises of heaven.

Mr. Moody's last word of comfort and encouragement was founded on Rom. xiv. 4, "God is able to make him stand." He closed his address by commending all the new-born souls "to Him who is able to keep you from falling." Hundreds of men not used to a melting mood, with weeping eyes and heaving bosoms, heard him say, as he concluded, "Good-night; we shall meet in the morning when the shadows flee away."

A very touching incident in the service was the singing, by Mr. Sankey, of a hymn composed by a dying youth in Belfast, "Is there room? they say there is room!"

The work of God has begun in a striking manner in many places around Belfast. We are confidently expecting that it will quickly and widely spread. The high mountain, before prayer, will become a plain.

THE WORK IN LONDONDERRY.

ONE of the most satisfactory features of the visit has been the unanimity and cordiality with which the ministers of all denominations not only joined in the original invitation to Messrs. Moody and Sankey, but also assisted in the furtherance of the work during the present week. Presbyterian, Wesleyan, and Independent seemed to have but one object and one desire—to make the work of revival among the people as general and widespread as possible. The original request to Messrs. Moody and Sankey emanated some months ago from the committee of the weekly mid-day prayer-meeting, in conjunction with the Young Men's Christian Association. All the ministers who were asked to put their churches at the disposal of the committee intimated their willingness to do so. The First Presbyterian Church, however, was selected for holding the meetings, for no other reason than that it was the largest, and therefore best able to accommodate the large numbers likely to be present.

Messrs. Moody and Sankey arrived in Derry from Belfast on Saturday evening, and commenced their labors on Sunday, the 11th, with the same spirit of energy and enthusiasm which carried them through so much in Belfast. Mr. Moody exhibited little trace of hard work or fatigue, though for some weeks past he has gone through an amount of mental and physical toil under which many men would have completely broken down. There were the same freshness and vigor, the same fertility of illustration and pointed application, the same earnestness and simplicity, the same zeal and enthusiasm, and the same intense desire to win souls for his Master. Three services on the Sabbath, and the same number on each of the following three days of the week, with inquiry-meetings each evening, has been his programme here, and he never seemed to fail either in body or mind. He appeared conscious of the shortness of his visit, and seemed to grow more earnest in consequence.

While Mr. Moody faithfully presented the gospel, Mr. Sankey was no less faith-

ful in his lessons in song. He was so admirably assisted by a local choir as to draw a special eulogium from Mr. Moody at one of the noon meetings. He said he had heard a great many choirs assist at these meetings, but he had never yet heard one which sang so sweetly and so well as the one which had been organized to assist in singing the praises of God in Londonderry. On the same occasion he referred to the importance of the Church paying greater attention to the subject of praise. Some were only for singing the psalms, but he thought they should also sing "new songs." A new hymn was just as good as a sermon. They could sing the gospel into many a man's heart. He hoped the Church would feel alive to its duty in this matter of praise, and not be hindered by prejudice, which is the twin sister of unbelief.

The opening meeting was intended for Christian workers, and Mr. Moody dwelt especially on the subject of Christian work, and gave some earnest and practical counsel. On the same day two meetings were held in the First Presbyterian Church, one at four and the other at eight o'clock. The ordinary congregational services were conducted in the church at twelve o'clock, without, of course, any instrumental accompaniment in the praise. At both special services the church was crowded to overflowing, and the gates had to be closed half an hour before the commencement of the service. Indeed, at the evening meeting, the church was filled at seven o'clock, the people crowding in such numbers to the service. Overflowing meetings were held in the Wesleyan Chapel, and were pretty well attended, though better in the evening than in the afternoon.

On Monday, Tuesday, and Wednesday, three services were held each day, including one children's service. Owing to the heavy downpour of rain on Monday, the church was not so well filled as on the other days, when the congregations were very large; but on each evening fully 2,000 found accommodation in the church, filling it from floor to ceiling, while the hundreds unable to gain admittance went

to the Wesleyan Chapel, where they were suitably addressed. The concluding meeting on Wednesday evening was especially large, and the services particularly solemn.

With regard to the audiences, they were thoroughly representative. Young and old of all classes, not only of the inhabitants of Derry, but of the surrounding districts, for miles around, attended. Excursion trains on the Irish North-Western Railway and Northern Counties Railway brought many into the town, while hundreds walked and drove many miles, in order to be present at the meetings. The attendances steadily increased to the close, and as the last of the services approached, there seemed to be a general expression of regret on the part of all interested. A noticeable incident in connection with the meetings was the large number of clergymen who were present at them.

The prevailing characteristic of all the meetings was intense earnestness and so-

lemnity, but without any undue excitement. The services seemed to awaken the liveliest interest in the public mind, and to produce a marked impression. The inquiry-meetings after the first night were well attended, large numbers of both sexes remaining for conversation and prayer with Mr. Moody and the Christian workers who were admitted (by ticket) to converse with the anxious. In this respect every precaution was taken that none but duly qualified persons should be admitted. The time occupied at these meetings was brief, but the addresses and conversations earnest and impressive. The upper room was set apart for female inquirers, and the lower schoolroom for males. These meetings are described by those who were present as having been of a most interesting character.

Arrangements have been made for continuing a twelve o'clock prayer-meeting, and a meeting at eight o'clock P.M. daily.

THE WORK IN DUBLIN.

I.

Dublin, Oct. 24th.—At last the prayers of many of God's dear children are being answered by the coming amongst us of these honored servants of our Lord. And to-day we take a slight retrospect of our week's prayer and praise, and work for the gracious Lord.

A general prayer-meeting, preparatory to commencing these special evangelistic services, was held in the Metropolitan Hall, on Saturday, the 17th. It was quite full, though capable of accommodating more than 2,000 people. As one looked over that large assembly, composed of members of all the evangelical denominations of the city, and observed the spirit of unity as well as of earnestness and devotion that prevailed, one could not but feel that we had entered upon a new phase of religious life, and that brighter days are dawning upon Ireland.

For the first time and in connection with this movement have we seen the clergy of all the evangelical churches working cordially together, without the least shade of envy or party spirit, all feel-

ing that they are workers in the same holy cause, children of the same Father, servants of the same gracious Master.

It is right to remark that for many months past we have had in the Metropolitan Hall a weekly union prayer-meeting, in which ministers of the various churches have taken part. Indeed, I believe Mr. Moody requires this, and that he declines to visit any place unless there has been previously much intercessory prayer. Thank God, it was so here, and we are already receiving answers to the prayer, the first droppings of those rich showers of blessings for which we look.

The committee of management procured the Exhibition Palace for holding these services, the largest and most commodious building which has yet, in Europe, been placed at Mr. Moody's disposal. On Sunday last the Christians of Dublin witnessed a sight to gladden their hearts. It has been estimated that, at the first service at four o'clock, from *twelve to fifteen thousand* persons were gathered there. Never before was it put to so blessed a use.

Mr. Moody addressed the vast concourse from the text, "Go ye into all the

world and preach the gospel to every creature" (Mark xvi. 16). The audience was greatly impressed by the discourse, as also by Mr. Sankey singing that affecting hymn, "Jesus of Nazareth passeth by."

Every day during the week there was a prayer-meeting at noon in the Metropolitan Hall, which on each occasion was filled to overflowing.

On Monday Mr. Moody presided, and spoke very forcibly on the importance and power of prayer. It was my happy privilege, as a minister of the Irish Church, to preside on Tuesday, and in the name of very many of the Christian people of Dublin, to offer our dear fellow-laborers a hearty welcome. On Wednesday the Rev. F. Dowling (Bethesda Chapel) took the chair, and spoke with much power on "Christian Hope." The Rev. J. Fleming Stevenson (Presbyterian) acted as chairman on Thursday, and brought out with much effect some incidents in Joshua's life. On Friday Mr. Moody again presided, and was listened to with deep attention. To-day Rev. Edward Best (Wesleyan) spoke with much unction and feeling upon "Prayer for Children." On these occasions Mr. Moody and several clergymen and lay brethren led the congregation in prayer. Many went away deeply solemnized, and thanking God for that "sweet hour of prayer."

At the services in the Exhibition building, the weather being beautifully fine, the attendance increased each succeeding evening. On Monday evening, and again on Tuesday evening, Mr. Moody spoke of Jesus coming "to seek and to save that which was lost," interspersing his discourse with many forcible illustrations. The following evening his subject was the powerlessness of the Law to save, and then he set forth Jesus as the only and all-sufficient Saviour. Thursday and Friday evenings were devoted to showing the necessity of Spiritual Regeneration

II.

WE have never before seen such sights in Dublin as we have seen this last week, night after night, at the Exhibition Palace. It is estimated to hold 10,000 persons. Every night it is filled, and the attention and silence is wonderful. One feels that the Spirit of God is present, and that "a wave of prayer" is continually going up to the throne from the Lord's people.

The second week of this visit has now nearly come to a close; and when the visits of kings and princes have been forgotten, this will be remembered by many, even through all eternity, for the gospel so faithfully preached by Mr. Moody, and so sweetly sung by Mr. Sankey.

Thank God, every day reveals a growing interest on the part of the public at large in their evangelistic labors. Every day their work is extending, widening, and deepening. The inhabitants of Dublin are becoming alive to the fact that we are now in the enjoyment of a great "time of refreshing," and that our gracious God is working powerfully amongst us by the instrumentality of these His honored servants.

Such a sight has never before been witnessed here as may now be seen every day—thousands flocking to the prayer-meeting and the Bible-meeting, and most of all to the evening services in the great Exhibition Palace. It is a sight to fill the heart of the child of God with deepest emotion to stand upon the platform erected in that building, from which Mr. Moody preaches, and to cast one's eye over the vast concourse of people, hanging on the speaker's lips, as in burning words he discourses of life and death, heaven and hell, "Jesus and His love;" and one cannot but ask the question, "What is the magic power which draws together those mighty multitudes, and holds them spell-bound?" Is it the worldly rank, or wealth, or learning, or oratory of the preacher? No; for he is possessed of but little of these (spiritually, indeed, he is richly endowed with them all.) It is the simple lifting up of the cross of Christ—the holding forth the Lord Jesus before the eyes of the people in all the glory of His Godhead, in all the simplicity of His manhood, in all the perfection of His nature, for their admiration, for their adoration, and for their acceptance.

As an Episcopalian minister, I am most thankful to see so many of the dear brethren of my own church, as well as of the other evangelical churches, attending and taking part in these happy services.

One dear brother, an able and godly minister, stated a day or two ago that, by attendance at these services, he seemed to have "returned to the freshness of his spiritual youth."

This is the outline of the past week's work. On Saturday evening, at the service in the Exhibition building, Mr.

Moody entered into a defense of his custom of holding meetings for inquirers after each service, and proved, in answer to objectors, that he had abundant Scriptural warrant for so doing.

On Sunday morning, at eight o'clock, there was a meeting for prayer of the workers connected with this good cause. Mr. Moody addressed them, and spoke many kind words of encouragement. The afternoon service in the Exhibition Palace on the same day was densely crowded, from 8,000 to 10,000 persons being present. Mr. Moody preached a stirring sermon from St. Luke, 4th chapter, 18th verse. The whole audience seemed deeply affected by the sermon, as also by that touching hymn, "The Ninety and Nine."

At the noon prayer-meeting on Monday at the Metropolitan Hall, the subject was, "Work for Christ." Mr. Moody gave some striking instances of awakening which came under his own observation in the inquiry-room during the past week. The Rev. Dr. Marrable (Episcopalian) also supplied some interesting facts, as did also the Rev. Mr. Wilson, president of the Primitive Wesleyan Conference. The Rev. Dr. Craig told of an officer of rank and position, who was one of the first to scale the walls of Delhi, and who, though he was in Scotland during the sojourn there of the American evangelists, yet never attended their services, but who was induced to do so here last week, and the result was that he found a joy and peace in his soul which he had never before known. These are only a few out of very many instances that might be mentioned. To God be all the praise!

All the services have been largely attended; indeed, the numbers seemed to increase from day to day.

I would specially call the attention of your Dublin readers to the Bible-reading at two o'clock each day in the Metropolitan Hall. There indeed is a feast of fat things prepared for them. It is deeply instructive to see the "things new and old" which he draws in rich profusion from the treasury of God's Word. May God bless him, and make him a blessing to thousands!

III.

"THANK God for sending Messrs. Moody and Sankey to Dublin." Such, I am persuaded, is the expression of the

feeling in the hearts of thousands in our city to-day; and why should it not be so when many are pressing into the kingdom of God? How many families are rejoicing in prodigals returned, drunkards reclaimed, blasphemers silenced, the careless aroused, the lost restored, sinners converted, and, in a word, Jesus received into the hearts and homes of many! But some may be ready to ask, "Why should this be so now more than ever? Was not the Lord as ready to do this heretofore as now? Is His arm ever shortened that He cannot save?" We answer, "True; but though God is Sovereign, and does all things according to the good pleasure of His will, we can ourselves see reasons for the present success."

In the first place, it is in answer to prayer. God's dear children in England, Scotland, America, and elsewhere, as well as amongst ourselves, are praying for a blessing on Dublin and Ireland. Now we know that our God delights to hear and to answer prayer. Blessed be His name! that answer is even now being given.

In the second place, God has wonderfully fitted these His servants for the work He has given them to do. It is to be feared that there is a want of directness, if not of earnestness, in our preaching. Now the great characteristics of Mr. Moody's preaching, as Professor Blaikie, of Edinburgh, has well expressed it, "are directness, earnestness, and naturalness," or, as a beloved brother in Dublin described it, "He does not wait for the end of his sermon to make the application, but the Bible in his hands is a quiver, and every passage to which he refers is an arrow, which the Holy Ghost accompanying, he shoots home straight to the hearts of his hearers."

The use of the inquiry-room. I am aware that here I am treading on delicate ground. I know that many ministers and others, either object entirely to the inquiry-room, or are uncertain about it. I had, at first, the same difficulties myself; but from what I have lately seen, I am satisfied it is of great importance to speak, if possible, with each anxious inquirer, while the gospel is still ringing in his ears—while his heart is softened, and his conscience tender. In this way we come to know what are those doubts, and fears, and difficulties which are keeping the poor sinner from Christ.

I regret that I cannot now (Nov. 7)

enter into many details of the work for the next week. I must content myself with saying, in general, that all the services have been carried on as usual, the attendance well kept up. Indeed, the number seems to increase from day to day, and visitors are coming to Dublin from all parts of Ireland to attend these services.

The Bible-reading in the Metropolitan Hall, on Friday, the 30th ult., was conducted by Mr. Moody. It was, as usual, densely crowded. The subject was "Assurance," and he showed from many Scriptures that it is the privilege of the child of God to know that he *is passed* from death unto life, that he hath eternal life abiding in him.

At the Exhibition service on Sunday, Nov. 1st, the crowds were enormous—a most solemn stillness pervaded that vast audience of some 10,000 souls as the preacher gave a connected and most graphic account of the history of our blessed Lord from the hour of His betrayal by Judas to His resurrection and ascension to the Father's right hand. And he dwelt forcibly on the fact that Christians do not worship a dead, but a *living*, Christ, One who ever liveth to make intercession for sinners.

On Thursday and Friday, at the Bible-reading, Mr. Moody spoke upon the person, work, and offices of the Holy Ghost. He strongly urged the necessity of the Spirit's anointing for *service* for Christ as well as for conversion, which should be sought for by continual prayer.

But we are sadly reminded that Messrs. Moody and Sankey cannot stay always with us; like the Master whom they serve, they must visit other cities also—Liverpool, Manchester, etc., and London. If my words could reach the ministers—especially those of the sister Church of England—laboring in those great cities, I would earnestly bespeak for our American brethren a kindly reception at their hands. I would say, Lay aside all prejudice as unjust and unwarranted. Receive them cordially. Trust them. Help them with your prayers and hearty co-operation. They are men of God. The Spirit of God rests upon them. The love of God animates them. They go to help you and not to hinder you in your work; not to make proselytes to any sect or denomination, but to gather in souls to Christ. Their motto with regard to this is, "Let

every man abide in the same calling wherein he was called." You will find that you will be greatly refreshed in your own souls. In the effect both upon yourselves and your flocks, you will have abundant reason to bless God for sending them to you.

IV.

BEFORE the children's meeting to-day in the Exhibition building (Mr. Moody was taking some needed rest), I asked Mr. Sankey how he thought the work was getting on in Dublin. "Oh!" he said, "it is getting just like Edinburgh. The blessing is becoming like a great wave. It's easy working now."

For some time, notwithstanding the huge crowds, our brethren felt that they were not reaping heavy sheaves as they had done elsewhere. But the conviction grows upon us that the "set time" to favor us has come. The work is deepening and widening every day. In many families with which I am intimately acquainted, one or more of the members have hopefully turned unto the Lord. I know cases in which I may say the whole family has been brought to seek salvation as the one thing needful. It is very observable, too, how previously existing prejudice has abated, or entirely disappeared, at least in the case of those who manifest any respect for religion. There are, of course, scoffers not a few. But it is truly a matter of astonishment in a city like this, that there is so little of open resistance or even of ridicule.

Our Roman Catholic brethren, as a rule, have acted a noble part. They have been respectful; and, to a certain extent, sympathizing. In this week's number of the *Nation*—an organ at once of National (as it is called) and Ultramontane principles—an article has appeared, entitled, "Fair Play!" which is exceedingly creditable, and which indicates the advent of a new day in Ireland. The editor informs his constituents that "the deadly danger of the age comes upon us from the direction of Huxley and Darwin and Tyndall, rather than from Moody and Sankey. Irish Catholics desire to see Protestants deeply imbued with religious feeling, rather than tinged with rationalism and infidelity; and as long as the religious services of our Protestant neighbors are honestly directed to quickening religious thought in their own body,

without offering aggressive or intentional insult to us, it is our duty to pay the homage of our respect to their conscientious convictions; in a word, to *do as we would be done by*." (The italics are the *Nation's*.) It would surely be a bright and blessed day for our country, if this spirit of mutual respect and toleration were everywhere honestly acted out amongst us. Mr. Moody never makes controversial reference to others. His success in attracting the favorable attention of our brethren of a different faith, has been unexampled in the history of our city.

One very marked feature in the movement is the number of men that are influenced. Many people have remarked the large proportion of them that are inquiring.

A few nights ago an old gentleman, more than seventy years of age, threw himself down on his knees and sobbed like a child. He said, "I was utterly careless about my soul till last night, but I have been so unhappy since, I could not sleep. I seemed to hear ringing in my ears, 'Jesus of Nazareth is passing by,' and if I don't get saved now I never shall be."

Already the influence of this work has begun to tell upon the most remote districts of the country. Parties of thirty, fifty, sixty, etc., are being organized from the most distant parts to Dublin. Many of these carry back with them much blessing. We hear of the young converts witnessing for Christ fearlessly in the trains on their way home from their meetings. "The Lord hath done great things for us, whereof we are glad." But we expect greater things still. I am fully confident, from all the indications I see, that next week will be likely greatly to surpass the previous delightful weeks we have had. The memory of these blessed meetings in the Metropolitan Hall and the Exhibition building, will long, yea, will ever be fragrant in our hearts. I do not think we had ever such an antepast of heaven.

The Public Breakfast given to Messrs. Moody and Sankey yesterday morning, was, in every way, a wonderful meeting. I heard nearly all to whom I spoke on the subject, say that it was the happiest reunion they ever attended. It was a truly catholic gathering. Eminent men among us, under the influence of deep emotion, bore testimony to the spiritual good they had received at the meetings. Ministers

testified of the instruction and quickening that had come to them.

No men—ministers, evangelists or others—ever before brought a more interested assembly around them in Dublin than these honored servants of the Lord did yesterday morning in the Shelbourne Hotel. And yet it is not Messrs. Moody and Sankey, but the Christ they preach and sing. It is Christ lifted up that draws all men unto Him. Oh, that we might all learn that we have here the true and only uniting power for Ireland.

V.

THE BREAKFAST AT THE SHELBOURNE HOTEL.

MESSRS. MOODY and Sankey were entertained at a public breakfast on Friday morning by a large number of clergymen, and professional and mercantile gentlemen of all religious denominations, who embraced that opportunity of expressing their confidence in them, and their sympathies with the evangelistic services conducted by them in Dublin. Two of the largest rooms in the Shelbourne Hotel were completely filled by the company, which numbered about two hundred. The object the gathering evidently had in view was the encouragement of Christian unity, which every speaker in the course of the proceedings warmly advocated, in the belief that it is especially needful at the present time, and essential to the further spread of the gospel in this country. Messrs. Moody and Sankey were warmly welcomed by those present, who unmistakably felt that the opportunity which presented itself on the occasion for initiating so great an evidence of superiority to sectarianism was one to be gladly appropriated. The company was thoroughly representative in its character, both clerical and lay.

Sir Edw. Synge Hutchinson, chairman, called on Rev. Edw. Nangle, of Achill, an aged clergyman of the Church of Ireland, who offered prayer, in which he thanked God that we are being drawn out of our sectarianism, which is the great error and vice of our fallen nature; and Rev. Hamilton Magee, who followed, said that many prophets and righteous men have desired to see the things we see, and to hear what we hear, and saw and heard them not.

The Chairman then introduced the speakers in a few very appropriate remarks, in which he said that the efforts of Messrs. Moody and Sankey had his entire confidence. He thanked them for coming over from America, and believed they had done a great work in Dublin. He hoped the effects would be visible after their visit came to a close, in a greater evidence of Christian unity among all denominations of Christians in Ireland. The spirit of unity and concord which had been brought about was delightful, and he thanked God every day for it, adding, "Let us be all out-and-out for Christ."

Rev. W. Fleming Stevenson: If we are here to welcome the two men of God who have visited our city, our welcome is but a shallow thing after all, and it comes rather late, for already their time of departure draws nigh. We are in the midst of a great spiritual movement, which has shown itself not only in Dublin, but throughout the land, in mission weeks, and many other ways; but has gathered most of its force around our two brethren who are with us to-day. There are signs of such a spiritual movement as we have never seen before. Everywhere, in trams and omnibuses, on the street, and in the social circle, one inquiry is uppermost, "Have you been hearing of the Lord Jesus Christ?" In one small town, a long way from Dublin, a party of thirty was formed to come up to these meetings, and their report brought a second party of sixty. From Cork, and Limerick, and other places also, visitors come. Never was there a meeting in Dublin so representative as this. Now what are we to do? When these men leave, what is to become of the work to which they have given such an impulse? Having been lifted up by this advancing wave, are we to let another wave put us back into our respective niches? or are we to seek such a baptism of the Holy Spirit as shall knit us together in the work of God? Surely it does not seem impossible that there should be such a unity as shall end in the entire bringing of our people to the Lord. Has not our oneness with Christ another side? Does He not say to us, Have you no sympathy with Me? Will you not gather together with one another round Me, in sympathy with Me? Long after Mr. Moody and Mr. Sankey have returned to America, may they have the joy of hearing that Christians in Ireland are still

united in love and work. Prayer is to us now a reality. We pray, and get the answer while we pray. People coming to these meetings unconverted have been saved while prayer was being made for them. One thing more. This work is carried on in entire sympathy with the ministers of the Church of Christ. Can we not continue banded together in one, so that Jesus Christ shall be glorified in our oneness in work and spirit?

Mr. Moody said that was the first meeting of the kind he had ever attended. In a number of places it had been suggested to hold meetings for the promotion of unity, and quite a number had pressed him and Mr. Sankey to have conferences to talk about Christian unity; but the one principle upon which they started was, that they would preach Jesus Christ, believing that He would draw His people together. People had asked him how they had got so many ministers of different denominations into the movement; his answer was, that they had done nothing about it. They had just tried to hold up Christ, and to talk of Him only, knowing that if that did not make friends rally round them, nothing else would. The question had been asked, "What was to be done to keep up Christian unity?" He would tell them. Keep preaching Christ, and don't talk about their church, or creed, or doctrine, and then people would be attracted to them as sure as iron filings to a magnet. By this should all men know that they were Christ's disciples, that they loved one another. He hoped they would preach Christ simply, treating men not as of this denomination or that, but as sinners. He would leave them one word, "Advance." When General Grant, after a career of victory in the West, was put in command of the Potomac Army, which had been before invariably defeated, he was asked to retreat. Retreat had been the constant word, and at his council of war all his commanders were in favor of falling back; but he remained silent, and an hour after, the army were astonished to receive from him the command, "Advance in solid column at daybreak." This was his counsel to them. They might have their differences, but there was the one foe, and they should advance in solid column upon the common enemy.

Mr. Sankey said he blessed God for having been permitted to come with his brother to that land of Ireland. He knew

many of their countrymen in his own land, and he loved them dearly. He prayed that the blessed unity which he had witnessed might continue. He believed that many dear men who were still outside the movement would be drawn into it. He knew of some who would be glad to come in; but they had their prejudices, and these should be respected; mistakes had been made in evangelical movements, which to some extent might account for this. Mr. Sankey then sang with deep feeling the hymn, "Here am I, send me, send me."

Dr. Craig (Irish Church) spoke under a sense of the most solemn responsibility. How was this most wonderful work to be carried on? He thanked God and Mr. Moody that he had been revived in his own soul, and he knew that old veterans had again taken their swords to fight the Lord's battles. He knew a man who, fourteen days ago, was an infidel, but had now found the Saviour, and had brought three others, who had also been saved. He had seen a young lady the other day the picture of despair, now with a face shining like an angel. A second Reformation was taking place among their dear Roman Catholic friends. An experienced Christian had said to him that when these men were gone, the work would fall to pieces like a rope of sand; but he believed it would be far otherwise, for God had given the spirit of unity. Dr. Craig went on to make some suggestions as to means for continuing the work.

Lord James Butler said that to say he sympathized with this movement was unnecessary, for all there were met to give expression to that feeling. All should thank God that He had raised up men almost literally to preach the gospel to all nations. They must thank God for raising up other men to organize, and arrange, and take places for these meetings. He also thanked God for the blessing to his own soul through the teaching of these His servants. This work must not cease after their departure. May God himself suggest the means, for all our plans would be vain without Him. It may again be said, in the words of one of England's martyrs, "A flame has been lit in Britain, which, by the help of God, shall never be put out."

Rev. W. Best (Wesleyan) spoke of God's gracious provision of a most suitable building, a valuable committee, a matchless sec-

retary, and a chairman of such Christian spirit. He believed the work was only beginning; he had a profound conviction that the time to bless Ireland had come. Some of the work done by their brethren had already gone before them to America, in souls saved at these meetings.

Rev. F. Dowling (Irish Church), a man of learning, and whose expositions of Scripture are a marked feature of his ministry, said it gave him sincere pleasure to add his testimony to this work. He had read in the papers about the great meetings in Scotland and in Belfast, and had made it a subject of prayer that God would give a like blessing in Dublin. Now he had seen and heard these brethren sing and preach, and he felt far more deeply the blessedness of the work. Never in the past history of their country had there been such a vindication of evangelic truth. The great power was the pure and simple doctrine of the cross. Jesus said, "I, if I be lifted up, will draw all men unto Me," and in the doctrine of the cross He was still lifted up, and men are drawn to Him. If one thing more than another had struck him, it was the honor given to the Personal Word in heaven, and to the written Word on earth, and also to that which is the great mediating power between God and His people, the Holy Ghost. When the Word of God is honored, and the Holy Spirit is honored, there must be great blessing. These men do not make much of themselves. I thank God they came, and pray that, when they are gone, we shall continue to work, and not separate into positions of isolation. I met a gentleman of great intellectual power at these meetings, whom I hardly expected to find there. He said that, as Mr. Sankey was singing, he found the criticism going off at the ends of his fingers. It seemed as though the Bible were to Mr. Moody a great quiver, from which he drew out arrow after arrow, fitted it to the string, and shot it right to the heart; he did not keep the application till the end. He thanked God for the lessons he had learned as well as for the personal influence exercised upon himself. Everything is greater in America than here—higher mountains, broader rivers; it seemed to him we had seen also the American energy and largeness of these men's faith. May God plant deep in our souls to give ourselves in unreserved surrender to carry on this work, while our dear brethren are

doing the same in other, and, it may be, distant places.

David Drummond, Esq., gave a most satisfactory account of his treasurership. He had only asked two friends for help, but he had asked God, and the money had come in, in large and small amounts, from all parts, until they had almost all they required.

Rev. Mr. Wilson (Primitive Methodist) said that, in all his spiritual life, he never felt so near heaven as to-day. Souls in his own family had been blessed, and his own soul had been revived. He should be sorry to think this great movement had reached its crisis; the drops had come, the showers would follow. There is a *river*, clear as crystal, flowing from the throne of God and the Lamb. When, in one of our great battles, the Guards were falling by hundreds, and were entreated to surrender, they replied, "The Guards die, but never surrender." This must be our motto, "Hold the fort; for Jesus is coming."

Lord Carrick read Phil. iii. 20, 21, and spoke of the heavenly citizenship of believers, and the change of these bodies of humiliation into likeness to His glorious body, at the coming of the Lord Jesus. He also reiterated the desire expressed by every speaker for the maintenance of unity in heart and labor for Christ.

Brief addresses were then delivered by the Hon. H. Rowley, Revs. Hamilton Magee, Dr. Marrable, Dr. Neligan, C. Nangle, and Mr. Hugh Brown, and the company then dispersed, the proceedings, which commenced at nine o'clock, having been brought to a conclusion about twelve.

VI.

THE fifth week of Messrs. Moody and Sankey's happy visit to Dublin has now drawn to a close, their unceasing labors nearly concluded, and we are now in a position to speak with confidence both of the *men* and their *work*.

I.—THE SERVICES IN THE GREAT EXHIBITION PALACE.

These have been most wonderfully successful. On Sunday last the crowds that flowed from all parts of the city and suburbs exceeded anything ever before witnessed in Dublin upon any occasion, or for any purpose. One of the morning

papers estimated the numbers present as high as 20,000, but it seems within the mark to say 15,000, and well rewarded they were for coming. Very marked was the stillness which reigned throughout that vast assembly. We cannot but regard this as an answer to prayer; for let it be considered that the doors are thrown open for all to enter, no charge for admittance. How easy would it be for a few evil-disposed persons to disturb the meeting! Yet God has, in His goodness, restrained them, and in answer to prayer: for Mr. Moody's continual prayer in the committee-room, before ascending the platform, has been, "O God, keep the people still; hold the meeting in Thy hand." On each succeeding evening of the week the numbers seem to steadily increase; but on last night they reached their highest point for a week-evening, when the building was quite as full as on former Sundays.

II.—THE NOON-DAY PRAYER-MEETINGS

have continued without any abatement, either in the numbers attending, or in the interest in the proceedings. It is a novel sight in Dublin, but a most gratifying one, to see from 2,000 to 3,000 persons leaving the comfort and retirement of their homes, to enjoy together the hour of prayer. Several hundred requests for prayer from all parts of Ireland, and some from England and Scotland, have been laid before the Lord at each of these meetings. Yesterday the number reached 500. It is also pleasant to relate that many thanksgivings for mercies received in answer to prayer have been presented to the Lord.

III.—THE BIBLE-READINGS

have been deeply interesting and instructive. The first lecture for this week, given on Wednesday in the Metropolitan Hall, was, "God's Faithfulness to His Promises," and Mr. Moody showed from a large number of instances, both from the Old and New Testaments, that God has ever fulfilled His own promise, that "the Scriptures cannot be broken." He strongly recommended Christians to study the Bible with a view to seeing how God has fulfilled His promises in small things as well as in great.

Mr. Moody's subject for Thursday was "Daniel." He handled it, as might be expected, with much ability and graphic power, showing how Daniel dared to do

what was right, and how God preserved and prospered him. This lecture was so highly appreciated by the audience that he was requested to give it again for the benefit of young men, which he has kindly promised to do at eight o'clock on Sunday morning.

On Friday, the reading was more of a miscellaneous kind, for the purpose of showing the young converts how to read the Bible with most profit, and to draw forth the rich treasures of knowledge and comfort which it contains.

IV.—SOLDIERS' MEETING.

One meeting of special interest, held during the past week, was a tea given by a few Christian friends to about 1,500 soldiers. 100 came by special train from the Curragh camp.

Mr. Moody spoke with great power and point, exhorting them to decide for Christ, and to become "good soldiers of the Lord Jesus." I am informed that many embraced Christ that night as their only Saviour, including at least one officer, who had not before been very favorable to the cause of religion. At the close of Mr. Moody's address, he invited all those who desired that special prayer should then be offered for them, to hold up their hands. For a time no one responded. The request being repeated, one fair, tall, manly young fellow, with an honest face and expansive brow, standing in front of Mr. Moody, took courage, and lifted up his right hand high in the air. After this, one and another in quick succession held up theirs, till quite a number appeared.

MEETING FOR MEN ONLY.

One other meeting I would refer to—to my mind one of the most hopeful and encouraging of all. I refer to the meeting for men only, held every night at nine o'clock.

On Sunday evening last, as on previous occasions, the Metropolitan Hall was filled with men, chiefly young men. There must have been 2,000 present.

VII.

I CAN confidently say that the work here intensifies and spreads every day, I might say every hour. Some of our more timid and cautious friends who had almost never come in contact with a great religious

awakening, were fearful, while we were making our preliminary arrangements, that it would be next to impossible to keep up the interest of the people for a month or more; but the fact is, the interest was never nearly so great as it is this moment; and as the time of our brethren's departure draws near, the eagerness to hear their every word and catch their every song is something wonderful to see. As I remarked before, this eagerness does not now proceed from curiosity.

At all the meetings yesterday, the attendance was enormous. It is a very healthful sign of this work, that the Daily Prayer-meeting continues to be so largely attended, although neither Mr. Moody nor Mr. Sankey usually takes a very prominent part in it. The requests for prayer have become so numerous, that it has been found impossible to read even a brief classification of them. The letters have for some days been "spread before the Lord," after the example of good King Hezekiah, the meeting uniting in silent entreaty for the special cases sent in.

Hundreds were obliged, yesterday, to go away disappointed in their efforts to get into the Bible-reading in the Metropolitan Hall. Mr. Moody reserved his best wine to the last. A more suggestive Bible lecture it was never our privilege to hear. We had a compendium of some half a dozen Bible-readings. The great bulk of the people, ministers included, were taking notes. It is given to few preachers to have so many eager reporters. Many a good sermon will be got out of yesterday's addresses. One minister remarked that it was as good as an addition of many a good book to his library. It is calculated that in the evening there were not less than 12,000 persons assembled in the Exhibition building. There is not a Sabbath service in any congregation in Britain in which there is a greater solemnity and decorum than there was in that vast assembly. The sight from the platform of these earnest, and, in many cases, awe-stricken thousands, is one that it will be impossible for us ever to forget. Some one remarked to me, a day or two ago, how significant it was that during the severe weather of last week, even a cough was scarcely heard in that great-crowded glass building. When Mr. Sankey sings, the silence is sometimes even oppressive.

We are now engaged in giving out tickets for the Thanksgiving meeting, to

be held on Wednesday evening, the last night Mr. Moody has promised to be with us. The tickets are given only to those who profess to have been brought to Christ during the special services. We are very careful in giving these tickets, though I doubt not there may be many stony-ground hearers.

We have had the help in this work of some of the most experienced ministers of the gospel in our city; and the general impression made on the minds of the brethren who have taken part in it, is of deep and intense gratitude for the many indubitable tokens of the presence and power of the regenerating Spirit of God. About a thousand tickets have been already given out; but many of the converts have not yet applied.

Arrangements have been made for the carrying on of special prayer and evangelistic meetings, after our brethren have left. Leading ministers of all our evangelical churches have thrown themselves heartily into these arrangements. We have felt that it *is* a good thing—good for ourselves, and good for that cause which, with all our imperfections, is dearer to us than life—for brethren to dwell together, and work together, in unity.

Mr. H. Drummond writes that the meeting for young men last Friday in the Metropolitan Hall was larger than any that had preceded it. W.

VIII.

THE happy visit of Messrs. Moody and Sankey to Dublin, which for so long a time has occupied the attention of the Christian public, is now a thing of the past. These men of God are gone from us, but the work remains. That work consists—

1. *In a great general awakening* throughout Dublin and its neighborhood. This is a fact which is patent to all, and cannot be gainsayed or denied. It is a fact that from 12,000 to 20,000 persons have been attracted to the Exhibition Palace every Sunday afternoon since the work began; that the attendance at the services held each evening in the same place, beginning with some 5,000 people, increased each evening till it became as great as on the Sundays; and this notwithstanding an audience of from 2,000 to 2,500 had been in daily attendance at the noon prayer-meeting in the Metropolitan Hall, and on three days in each week at the Bible-read-

ings at two o'clock in the same place. What has been the great attractive power which has drawn together such vast multitudes? Thank God, it was the simple statement of gospel truth—the old, old story of Jesus and His love, plainly and lovingly told.

2. *The bringing in of some 3,000 converts to the fold of Christ.* Nearly 2,000 tickets were issued to those who professed to have found the Lord Jesus as their Saviour since these services began. To these must be added the many hundreds who came up from all parts of the country to attend the services, and who found “joy and peace in believing,” some of whom are known to myself, besides all those who are still day by day being added to the Lord.

3. *The quickening and refreshing of many hundreds of ministers* in connection with the convention held this week. It was a happy thought to bring so many ministers of the various evangelical denominations together at this time. It afforded them an opportunity of seeing with their own eyes the reality of this great work of God which is going on around us, getting their own hearts warmed up afresh, and thus of becoming, when they return home, more than ever centres of spiritual light and heat in their own parishes and districts.

IX.

THE visit of the American evangelists, Messrs. Moody and Sankey, terminated on Thursday, and with it a series of religious services which have marked the progress of a movement the most remarkable ever witnessed in Ireland. There have been at various times so-called “revivals,” which have cast a flood of devotional feeling over the country, but their influence was only transient—they left but little trace of any permanent effect. This new mission has been of a character essentially different, and seemed to possess elements of vitality which were wanting in others. There was nothing sensational, though much that was novel and attractive, in the nature of the services and the mode of conducting them. Mr. Moody, as a preacher, is certainly not superior, if he is not very inferior, in erudition and intellectual gifts, to the average class of educated clergymen. He is eloquent, or he would have no power; but his eloquence is far from being of an elevated style. It is remarkable rather for

great volubility and fervor than for the higher qualities of a pulpit orator. It has no pretension to elegance of diction, beauty of illustration, harmonious arrangement, or logical force. His sermons would not stand the test of ordinary criticism. His language is plain and homely, not always very accurate, and sometimes containing colloquial phrase more popular than refined. Thus there will appear to be a considerable balance of disadvantages against him.

How, then, is his marvelous success to be explained? His great earnestness is, perhaps, the secret of it. His heart as well as his head seems to be full of his subject, and he has no difficulty in giving effective expression to his thoughts. The evident absence of any effort at self-display, but rather a sensitive avoidance of it, helps to obtain for him a favorable reception, and he never fails to keep the attention of a vast multitude riveted, and to enlist their feelings by the ready flow of his discourses, in which persuasion and argument were blended with many apt illustrations and personal incidents. He has an inexhaustible fund of anecdote, and in some of his earlier sermons here he appeared to draw upon it rather freely, but he soon came to understand that his audience did not quite relish so abundant a supply, though his stories were generally of some interest, and were told with dramatic effect. He always selected some striking passage of Scripture for his text, and expounded it with great simplicity, but with keen intelligence and a discreet and earnest power, which produced a visible impression.

Mr. Sankey possesses a voice of great volume, and he manages it with much skill, though it has not been properly educated. His utterance is remarkably distinct, and he is able by himself to fill with vocal sound a building in which from 10,000 to 15,000 people are congregated. He accompanies himself with a small harmonium. He takes up some sentiment which Mr. Moody has illustrated, and presents it anew, invested with the attractions and sympathetic influence of music, and so fixes it more deeply in the heart as well as the memory. There is a special collection of hymns, set to airs which catch at once the popular ear. Some of them are original, others are modifications of familiar songs, but all appear to be in the highest favor, though there is no poetry in

them, and though even their orthodoxy may be doubted in one or two points. The singing of Mr. Sankey's solos, however, with touching solemnity, had an effect not less marvelous in its way than the united voices of the immense congregation, led by a trained choir, in the delivery of other hymns. There is an individual character stamped upon them which made them appear to express the feelings of each separate person, and not of the whole collective mass.

The services were characterized by a reverence and devotion which were extraordinary, considering that the multitude was composed of literally every creed and class, and that many hundreds who pressed for admission two hours before the doors were opened were attracted only by curiosity, and some by a love of amusement, conceiving that they would find in the proceedings something to excite their ridicule. But the first prayer or the reading of a passage of Scripture, and still more surely the fervid exhortations of Mr. Moody, whose manner, tone, and words brought home to all the conviction that he at least was terribly in earnest, dispelled all ideas of the ludicrous, and made the most light-hearted and careless youths listen with deep attention and apparent interest. There was something very impressive in the breathless stillness which pervaded the vast assemblage covering the whole area of the Exhibition Palace from end to end during the delivery of Mr. Moody's most solemn utterances, or Mr. Sankey's plaintive songs. There were no demonstrations of emotion such as may be seen in other revival meetings—no apparent excitement, but a very marked and universal reverence, and also an enthusiasm which was all the more intense because it was subdued.

Let those who think they can do so, account for the movement, and explain, if they can, what it is which brought together such immense congregations every day for nearly six weeks, and produced such extraordinary effects. The fact itself is memorable and suggestive.

The organization was admirable. There were numerous services of different kinds each day, intended for different classes and conditions of people. Some were in the Metropolitan Hall, but the principal were in the Exhibition Palace, which can accommodate from 10,000 to 15,000 people at least in the Great Transept and the Lein-

ster Hall. There was a platform erected at the angle where the two halls meet, and on this were clergymen of different denominations, who took part in the services; and, as already stated, there was a choir of trained voices. Persons were also appointed to meet "inquirers" after the meetings were over and try to fix in their minds the impressions left by the services. There was no attempt made to win proselytes for any particular church, and not the faintest allusion to any of the distinctive characteristics of sects and creeds. The result was, that Protestants and Roman Catholics, Christians and Jews, Presbyterians, Methodists, Moravians, Arians, and Quakers, were all mingled in the great assembly, and all seemed equally impressed.

The presence of over 750 clergymen of various communions, in answer to the invitation of the Committee who have taken charge of the work, is a significant proof of the success of the movement. At the convention and a private conference held yesterday at the close of the series of meetings, arrangements were made for carrying on the work which Messrs. Moody and Sankey began. The two "evangelists" have gone to England, and intend to make Manchester their next field of operations.

X.

TO THE majority of people the fact that between four and five thousand men and women assembled in a public hall at eight o'clock on a frosty morning in December, will be *prima facie* evidence that they were very much in earnest about the business they had in hand. There were nearly five thousand persons in the Free Trade Hall here this (Sunday) morning, to hear the "American evangelists," Messrs. Moody and Sankey. I arrived at a quarter to eight, under the impression that I was rather early than otherwise. But I hear that at seven o'clock the approaches to the still closed doors of the hall were thronged, and the people waiting patiently under the bleak sky, through which the morning light was struggling. I know that I had to stand during the whole of the service, being one of a crowd wedged in the passages between the closely-packed benches. Every available seat was long ago occupied. The galleries were thronged, and even the balconies at the rear of the hall were full

to overflowing. The audience were, I should say, pretty equally divided in the matter of sex, and were apparently of the class of small tradesmen, clerks, and well-to-do mechanics; that was the general class of the morning congregation. But it must not, therefore, be understood that the upper class in Manchester stand aloof from the special services of the American gentlemen. In the afternoon meeting elegantly-attired ladies and gentlemen, wearing spotless kid gloves and coats of irreproachable cut, struggled for a place in the mighty throng that streamed into the hall when the doors were thrown open.

Punctually at eight o'clock the meeting was opened by one of the local clergymen, who prayed for a blessing on the day and the work, declaring, amid subdued but triumphant cries from portions of the congregation, that "The Lord has risen indeed! Now is the stone rolled away from the sepulchre, and the kingdom of God is at hand." Mr. Moody, who sat at a small desk in front of the platform, then advanced and gave out the hymn, "Guide us, O Thou great Jehovah," the singing of which Mr. Sankey, sitting before a small harmonium, led and accompanied, the vast congregation joining with great heartiness. "Mr. Sankey will now sing a hymn by himself," said Mr. Moody; and Mr. Sankey broke in with the first line of the hymn, "What are you going to do, brother?" After this solo, he began to play a tune well known at these meetings, into which the congregation struck with one mighty voice. The hymn would probably excite the unfavorable criticism of Dr. Eadie, if it were proposed to insert it in the Hymnal of the Scotch Kirk, being amenable to some of the objections quoted in a recent newspaper article as having been urged before the Glasgow Presbytery by the reverend Doctor. The words have a martial, inspiring sound, and as the verse rolled forth, filling the great hall with a mighty and musical noise, one could see the eyes of strong men fill with tears.

Ho, my comrades, see the signal
Waving in the sky!
Reinforcements now appearing,
Victory is nigh!
"Hold the fort, for I am coming,"
Jesus signals still;
Wave the answer back to heaven,
"By Thy grace we will."

The subject of Mr. Moody's address was "Daniel." One might converse for an hour

with Mr. Moody without discovering from his accent that he was from the United States. But it is unmistakeable when he preaches, and especially in the colloquies supposed to have taken place between characters in the Bible and elsewhere. He began his discourse this morning without other preface than a half apology for selecting a subject which, it might be supposed, everybody knew everything about. But, for his part, he liked to take out and look upon the photographs of old friends, when they were far away, and he hoped that his hearers would not think it waste of time to take another look at the picture of Daniel. There was one peculiarity about Daniel, and that was that there was nothing against his character to be found all through the Bible. Nowadays, when men write biographies, they throw what they call the veil of charity over the dark spots in a career. But when God writes a man's life, He puts it all in. So it happened that we find very few, even of the best men in the Bible, without their times of sin. But Daniel came out spotless, and the preacher attributed his exceptionally bright life to the power of saying "No."

After this exordium Mr. Moody proceeded to tell in his own words the story of the life of Daniel. Listening to him, it was not difficult to comprehend the secret of his great power over the masses. Like Bunyan, he has the great gift of being able to realize things unseen, and to describe his vision in familiar language to those whom he addresses. I am afraid his notion of "Babylon, that great city," would barely stand the test of historic research. But that there really was in far-off days a great city called Babylon, in which men bustled about, ate and drank, schemed and plotted, and were finally overruled by the visible hand of God, he made as clear to the listening congregation as if he were talking about Chicago. He filled the lay figures with life, clothed them with garments, and then made them talk to each other in the English language as it is to-day accented in some of the American States.

The story of Daniel is one peculiarly susceptible of Mr. Moody's usual method of treatment, and for three-quarters of an hour he kept the congregation enthralled whilst he told how Daniel's simple faith triumphed over the machinations of the unbeliever. Mr. Moody's style is unlike that of most religious revivalists. He neither

shouts nor gesticulates, and mentioned "hell" only once, and that was in connection with the life the drunkard makes for himself. His manner is reflected by the congregation, in respect of abstention from working themselves up into "a state." But this makes all the more impressive the signs of genuine emotion which follow and accompany the preacher's utterance. When he was picturing the scene of Daniel translating the King's dream, rapidly repeating Daniel's account of the dream, and Nebuchadnezzar's quick and delighted ejaculation, "That's so!" "That's it!" as he recognized the incidents, I fancy it was not without difficulty some of the people, bending forward and listening with glistening eye and heightened color, refrained from clapping their hands for glee that the faithful Daniel, the unyielding servant of God, had triumphed over tribulation, and had walked out of prison to take his place on the right hand of the king. There was not much exhortation throughout the discourse, and not the slightest reference to any disputed point of doctrine. The discourse was nothing more than a re-telling of the story of Daniel. But whilst Nebuchadnezzar, Daniel, Shadrach, Meshach, Abednego, Darius, and even the 120 princes, became for the congregation living and moving beings, all the ends of the narrative were, with probably unconscious, certainly unbetrayed, art, gathered together to lead up to the one lesson, that compromise, where truth and religion are concerned, is never worthy of those who profess to believe God's word.

"I am sick of the shams of the present day," said Mr. Moody, bringing his discourse to a sudden close. "I am tired of the way men parley with the world whilst they are holding out their hands to be lifted into heaven. If we are going to be good Christians and God's people, let us be so out-and-out."

Last night I heard him deliver an address in one of the densely-populated districts of Salford. Admission to the chapel in which the service was held was exclusively confined to women, and, notwithstanding that it was Saturday night, there were at least a thousand sober-looking and respectably-dressed women present. The subject of the discussion was Christ's conversation with Nicodemus, whose social position Mr. Moody incidentally made recognizable by the congregation by observ-

ing that "if he had lived in these days he would have been a doctor of divinity, Nicodemus, D.D., or perhaps LL.D." His purpose was to make it clear that men were saved, not by any action of their own, but simply by faith. This he illustrated, among other ways, by introducing a domestic scene from the life of the children of Israel in the wilderness at the time the brazen serpent was lifted up. The *dramatis personæ* were a young convert, a skeptic, and the skeptic's mother. The convert, who has been bitten by the serpent, and, having followed Moses' injunction, is cured, "comes along," and finds the skeptic lying down "badly bitten." He entreats him to look upon the brazen serpent which Moses has lifted up, but the skeptic has no faith in the alleged cure, and refuses. "Do you think," he says, "I'm going to be saved by looking at a brass serpent away off on a pole? No, no." "Well, I don't know," says the young convert, "but I was saved that way myself. Don't you think you'd better try it?" The skeptic refuses, and his mother "comes along," and observes, "Hadn't you better look at it, my boy?" "Well, mother, the fact is, that if I could understand the philosophy of it I would look up right off; but I don't see how a brass serpent away off on a pole can cure me." And so he dies in his unbelief.

It seemed odd to hear this conversation from the wilderness recited, word for word, in the American vernacular, and with a local coloring that suggested that both the skeptic and the young convert wore tail

coats, and that the mother had to "come along" in a stuff dress. But when the preacher turned aside, and in a very few words spoke of sons who would not hear the counsel of Christian mothers, and refused to "look up and live," the silent tears that coursed down many a face in the congregation showed that his homely picture had been clear to the eyes before which it was held up.

XI.

THE labors of the Evangelists closed with a three days' convention, which was attended by 800 ministers, from all parts of Ireland, besides thousands of the general public. The first day was devoted to discussions on the following topics:—"Praise and Thanksgiving," "How are the masses to be reached," "What can be done to promote the Lord's work throughout Ireland," etc. The second day was signalized by a gathering of over 2,000 converts, to whom Mr. Moody addressed loving counsels, and on the third day there was another gathering of the ministers in Exhibition Palace. And thus terminated one of the most remarkable gatherings ever held in Dublin. Mutual love and courtesy marked all the proceedings. Strangers could not tell to what body of Christians many of the speakers belonged.

The labors of the Evangelists in Ireland were ended, and on Sunday, the 29th of November, at Manchester, they began their new work in England.

THE WORK IN ENGLAND.

THE FIRST WEEK IN MANCHESTER.

I.

November and December.—Our dear brethren have come among us in dark, wintry weather, but there has been no gloom or coldness in any of their meetings, nor have rain or fog diminished the crowds that flocked to hear them. They have evidently come “in the fullness of the blessing of the gospel of Christ,” and they have found awaiting them, to all appearance, “a people prepared for the Lord.”

Many thousands of Christian people have been praying for Manchester, and hundreds of thousands of prayers have risen to God from Manchester herself for a blessing on the labors of His servants. The preparatory work, indeed, has been going on all the year, especially since the month of April, when united evangelistic services were held in almost all the Non-conformist places of worship throughout the district. These preparatory meetings were brought to a close last Saturday, with a Communion service, in which upwards of 2,000 Christians of various denominations joined.

You have been told something of the meeting for workers on Sunday morning. To those who know the ordinary habits of Manchester, the attendance was astonishing, numbering nearly, if not quite, 2,500 persons. Most of these had walked distances varying from one to three miles, some far more, though the rain fell in torrents through a thick, cold fog.

The work has been going on since, much as it did during the first week or fortnight in Dublin, and in other places. There is no doubt that Messrs. Moody and Sankey have already made a most favorable impression upon a large portion of the Christian public of our city. The charm of Mr. Sankey's affectionate nature has been felt by many, as well as the power of his gift of song. The gifts which fit Mr. Moody to be the leader of a religious movement like the present are recognized by every one. Men accusom-

ed to authority willingly put themselves under his orders. He inspires confidence. All feel at once his practical good sense and singleness of purpose. Among his natural endowments is a power of pathos which must tell everywhere, but will tell especially upon a Lancashire audience. It seems to lay hold of the men even more than of the women. In his energetic, vigorous nature there is a great depth of tenderness, which now and then breaks forth in his addresses with extraordinary power. Above all, he feels and speaks as though he felt that the excellency of the power is of God, and not of us.

The crowds which flock to hear our friends, if they do not increase, continue undiminished. Already not a few have found peace in Jesus through their word. Mr. Moody has more than once said in public, that nowhere, during the first week of his labors, have such meetings been held as in Manchester. Still it would be folly to suppose that the work as yet is more than just beginning. The masses, the general public, are still almost untouched. Manchester is tenacious of the right of independent judgment, and will make up her mind for herself. And more than this, the process with the Lancashire public is somewhat slow. Beneath an apparent mobility, which may easily deceive a stranger, there is a cast of thought and feeling strongly conservative. When one thinks of the enormous population gathered in our city and the circumjacent towns, one cannot forbear the wish that the visit of our friends could be prolonged, at least, a few weeks beyond the too brief month which they have promised us.

II.

THE first week of the meetings in Manchester has been full of good omen. The work of God for which we have so long prayed and waited has opened with power. God is bending in blessing over the city. An awakening and reviving breath from

heaven has for some time been felt on the face of the churches. For months past strong supplication has gone up to the throne from the noon and other prayer-meetings in various parts of the city; and the churches have been gradually drawing closer together under the influence of the hope of revival. This spirit of union found delightful expression in the Communion services held in two central chapels last Saturday week. Over 2,000 members from many churches gathered around the Lord's table to enjoy a hallowed season of fellowship with each other and with the Head of the Church. The heartfelt greetings between brethren of different denominations told how truly the bond of union in Jesus was felt, and how really the Church of Christ was one, though varied in its outward aspect to the world.

On Sunday week, notwithstanding the drenching rain, the Oxford Hall was filled with Christian workers at eight o'clock in the morning, and hundreds were unable to gain admission. Mr. Moody delivered an inspiring address on "Courage, Perseverance, and Love," as the three requisites of all workers for God. "All the men whom God used in Scripture times were courageous men. God could not use a man destitute of courage. When Elijah fell into despondency under the juniper-tree, God had to find another man; Noah worked for 120 years without seeing results, and yet never got discouraged. We were to be sure God called us to the work. When Moses went out to deliver his brethren before God sent him, 'he looked this way and that way;' but a man whom God has sent never needs to look over his shoulder; straight forward is the word for him." Sharp, graphic, clinging utterances like these sparkled out all over his animating address, which was followed up by Mr. Sankey singing, "Here am I; send me."

The afternoon meetings were still more remarkable. The incessant rain had not abated, yet the overflow, after the filling of the Oxford Hall, crowded the Free Trade Hall, where the service was carried on by various ministers till the American brethren arrived from the other gathering. Mr. Moody's bright and practical exposition of "the gospel" was listened to with lively attention. A mighty interest was gathering, which broke forth with wonderful power on the following evening. That Monday evening meeting in the Free Trade Hall

will live long in the memories of those who witnessed it. None could withstand the conviction that the Spirit of God was operating in the solemnized assembly as they beheld, under the influence that swayed the meeting during Mr. Moody's appeals, business men, one after another, rising to be prayed for. The address had been growing in earnestness; the speaker seemed to come into contact with the souls of the people before him. He requested any who wished to be prayed for to rise. He quietly repeated the invitation. One was seen to stand in the left-hand gallery and cover his face with his hands; another in the area. Mr. Moody said solemnly, "There is one risen; thank God for that. Another; and another. Christians, keep on praying. Another. Jesus is passing by. You may never have such an opportunity again. You may never again have so many Christians praying for you." Before many minutes, people were standing in all parts of the hall, amid deep silence, broken only by a hushed response at each new appeal for continued prayer. At the close of the meeting the anxious ones were invited into the inquiry-rooms, where Mr. Moody conversed with them individually. He said afterwards that it was the best meeting he had known on the second day of a series. The crowds unable to obtain access to the Free Trade Hall filled the Oxford Hall, where a solemn service was conducted by the Rev. W. R. Murray. Mr. Sankey came from the larger gathering to speak a few words, and to sing "Jesus of Nazareth passeth by."

The evenings of Tuesday, Wednesday, and Thursday were devoted to meetings for men in the Oxford Hall. Being obliged to attend the overflow meetings, the writer was present only on the latter occasion. The clear exposition of God's way of salvation by faith, and not by works, illustrated and enforced by an admirable and telling use of Scripture and by graphic and pathetic story, wonderfully moved the great throng of men. Many shook with uncontrollable emotion, and much occasion for delightful labor was found in the inquiry-room. A man with whom the writer conversed, rose from his knees, where he had committed "his whole self" to Christ, and said, "I came from Bolton to-day. I did not think I should find Christ." A brother minister brought up another young convert. It was this man's nephew who had just found peace. The

two greeted each other with joyful surprise.

Afternoon meetings for women have been held in the Rev. A. McLaren's chapel, Oxford road. It is strange to observe them thronging the road on their way to the chapel, and still more strange to see them occupying all the available standing-room in the spacious building. Not less than 2,000 women were present on Tuesday afternoon. These meetings, like all the rest, increase in power as they proceed, and on Thursday, when Mr. Moody entered the lecture hall, he found it filled with weeping, kneeling inquirers. Many left with the joy of pardon on their spirits.

The noon prayer-meeting has, with one exception, been held in the Free Trade Hall, with an attendance of from 2,000 to 3,000. In these meetings may be found the soul of the movement. It is the daily united cry to God which brings upon the city the power of the Holy Spirit for conviction and conversion. On Thursday, dealing with the objection that this work is not of God, Mr. Moody said, "What do these noon prayer-meetings mean? What do men come here by hundreds, I might say by thousands, to pray for? A genuine work of God. And will He give us a counterfeit? If we ask bread will He give us a stone? The Shunammite fell at the feet of Elisha and said, 'As the Lord thy God liveth I will not leave thee.' She wasn't going to trust in that old staff, nor in the servant. She would trust only in the master; and well it was for her, or she would never have got back her child. And the prayer-meeting clings to the feet of God. We will not have the staff; we will not trust in the servants, but only in the Master himself; He can and will raise the dead." In this conviction we unfalteringly concur. The voice of the Son of God is being heard, and they that hear it live. In His majesty Christ is saying, "I am the Resurrection and the Life; he that believeth in Me, though he were dead, yet shall he live;" and the spiritual resurrection we are persuaded will go on till there is marshaled for God an exceeding great army of the living.

III.

December 4.—We are drawing to the close of this first week of the special meet-

ings in this city, and I send a little account of what I have seen of them.

First of all, we have to praise our faithful God for the abundant answers to prayer already experienced in the gathering together and quickening of so many of His people day after day at the noon prayer-meeting in the Free Trade Hall. All to whom I have spoken testify to the spiritual refreshment and power they have received at these hallowed seasons of intercourse with God.

One feature of the noon meeting here is particularly striking, contrasted with what I have observed elsewhere, and that is, the very large proportion of *men*, who, in this busy city (one of the busiest, I suppose, in the world), leave their business to come and spend an hour in the middle of the day at the prayer-meeting.

Another marked feature has been the spirit of prayer poured out on those who took part in the meetings. Is it not a token for good when God is putting such deep, earnest longings for spiritual blessing into the hearts of His children, when the burden of every heart seems the same, and one yearning desire is heard in every petition for the revival of God's work in the hearts of His own people, and among the unsaved multitudes of this great city? I believe God is about to do a mighty work of grace in Manchester. Although but a few meetings have been held, we have already had abundant proofs of the Lord's presence and power in the salvation of souls.

The first evening meeting was held on Monday, at the Free Trade Hall, which was crowded in every part; and there was an overflow meeting, conducted by some of the ministers, in the Oxford Music Hall, at the same time. The meeting in the Free Trade Hall was a most solemn one; and when, at the close of his address, Mr. Moody requested those who wished to become Christians that night to signify their desire by standing up, quite a number did so, and afterwards came to the inquiry-room, where Mr. Moody spoke with them alone.

As the building is not large enough to accommodate all who wish to come to the meetings, Mr. Moody decided to have a meeting for women, every afternoon, at three o'clock, and to preach to men in the evening. This plan has been carried out since Tuesday, with very blessed results. The women's meetings are held in a spa-

cious chapel, (Union Chapel, Oxford Street,) which accommodates 1,500 to 2,000 persons; and at the close of yesterday's meeting a large number came into the inquiry-room as seekers for salvation. This afternoon, again, there was a crowded women's meeting in the same place, and the number of inquirers was remarkable. Thank God, many left professing to have found peace in believing.

The evening meetings for men only have been most interesting and encouraging. Every night there are numbers seeking and finding salvation in the after-meetings. One case which came under my own notice was so interesting, that I must give you particulars of it.

A young man came into the noon prayer-meeting on Wednesday, and afterwards to the evening meeting in the Oxford Hall, under deep concern about his soul's salvation. He is the child of Christian parents, who, after praying for the conversion of their children for years, at last passed away to their rest without seeing the desire of their hearts granted. One of the sons settled in Dublin and another in Manchester. During Mr. Moody's visit to Dublin, the brother living there was induced to attend the meetings, and was led to trust in the Saviour; and on Tuesday last he wrote to the brother in Manchester telling of his own conversion, and urging him to attend Mr. Moody's meetings here. By the same post, the Dublin brother's Christian wife, who was in the north of Ireland, wrote to the same effect, so that the Manchester brother got these two letters on Wednesday, and was so troubled about his soul in consequence, that he at once got a newspaper to see where and when the meetings were held. He attended the two meetings as I have said; remained for the after meeting, and that very Wednesday night professed to find Christ, and went home rejoicing in the Saviour.

Mr. Moody remarked at one of the noon meetings that he had not seen anywhere more real and deep conviction of sin than in some of those who had come in to the inquiry-room at the close of the men's meetings the last few nights. All this is most cheering, and leads us to expect still greater things for Manchester. One who knows the city well tells me that everywhere men are being stirred up to inquiry about the great question of the soul's eternal interests.

Dec. 5.—The meeting in the Free Trade Hall last (Friday) night was the best I have seen here. The hall was crowded to excess, and the presence and power of God were most manifestly visible. It was one of the most solemn meetings I ever attended, and at the close of the first meeting, when Mr. Moody announced that an inquiry-meeting would be held in the Oxford Hall, a large number went to that building, and the Christians present had the joy of pointing many anxious, seeking souls to the Lord Jesus.

The following circular has been issued by Mr. Moody:

TO THE CLERGY OF MANCHESTER AND SALFORD.

Having come to Manchester with my friend, Mr. Sankey, for the month of December, with the one object of preaching Christ, it has been a matter of disappointment that not more clergymen of the Church of England have attended our meetings.

As God has granted large blessings where unity has prevailed, we earnestly trust that you will join in seeking a blessing for Manchester.

Manchester, Dec. 4, 1874. D. L. MOODY.

You will be glad to hear that we have had most cheering news from Dublin about the progress of the work there since Mr. Moody's departure. The Lord is still working mightily, especially amongst the young men, whose meeting is carried on every night, in the Metropolitan Hall, with ever-deepening interest and blessing. One young man stood up recently to tell how the Lord had saved him. He commenced his testimony with the words, "This day week I did not believe there was a God." Mr. Moody had spoken to him while he waited for a friend at one of the meetings, but he went away angry. He came to another meeting wishing to speak to Mr. Moody, who asked him to call on his wife. He subsequently called on Mrs. Moody, and had a long conversation with her, but went away apparently unchanged. Now the news comes that after Mr. Moody left Dublin he was brought to the feet of Jesus at one of the men's meetings, and afterwards stood up, as I have said, to tell to others of the blessed change which God had wrought in him.

To-day Mr. Moody went to Liverpool to meet the committee who are making arrangements for his visit to that town. It was decided to erect a large wooden structure, capable of holding 8,000 people. A piece of ground has been obtained for the purpose in a most central situation

(Victoria-street), and as the building cannot be finished this month, Mr. Moody will not go to Liverpool until February, spending January in Birmingham and Sheffield.

IV.

MANCHESTER, I rejoice to say, is now on fire. The most difficult of all English cities, perhaps, to be set on fire by anything but politics, is now fairly ablaze, and the flames are breaking out in all directions.

Yesterday (Dec. 6) the Free Trade Hall, within whose walls scenes of no common interest and excitement have often been witnessed, presented a spectacle such as those who beheld it will not easily forget. The Rev. Dr. McKerrow, my venerable predecessor in the ministry, assured me that he had seen no such sight, even in the most excited political times, during the forty-seven years of his life in Manchester, as that which he saw there on Sunday afternoon.

The building was densely crowded. Not an inch of standing-room was unoccupied. Long before the appointed hour, hundreds found it impossible to gain admission. And Mr. Moody—in what terms shall I describe his address? Theological critics might have said there was nothing in it; but only eternity will reveal how much there came *out of it*. I should not be surprised if hundreds of conversions should result from that single mighty appeal. Taking for his text the first question addressed to them, "Where art thou?" he brought it home to the bosom of every hearer with a power and pathos that were simply irresistible. Having referred to the case of a young man who had cried out in the inquiry-room on Friday night, "Oh, mother, I am coming!" the young man himself sprang to his feet, and exclaimed in tones of impassioned earnestness, "THAT WAS ME!" The effect was electrical. Not an eye but was suffused with tears. The whole vast assembly was impressed with a profound sense of the presence and power of the Holy Ghost.

The meeting for young men in the evening was equally wonderful, no fewer than seventy-one having remained behind as anxious inquirers, not a few of whom went home rejoicing in the peace of God that passeth understanding.

There is only one sentiment, I feel con-

vinced, in the hearts of all God's children in this vast community in regard to this great work, and that is, a sentiment of devout thankfulness to our heavenly Father that He has sent among us two such men, full of faith and power, and yet eminent for humility and lowliness of mind. "The Lord hath done great things for us, whereof we are glad."

Dec. 11.—The meetings of that memorable Lord's day gave a tone of solemnity and a character of power to all the meetings of the week. The tide rose steadily, day by day, until it became full, overflowing the bank in all directions—a very spring-tide of blessing; and only eternity will reveal how many immortals are now launching out upon its waters in the bark of a simple trust in the Son of God. Oh, that in the end an "entrance may be ministered unto them abundantly into the everlasting kingdom of our Lord and Saviour, Jesus Christ!" May every soul whose hope of salvation is now being fixed upon Jesus, when the storms of temptation and sin are all past, be found "safe within the veil!"

The evenings of Monday and Tuesday in the Free Trade Hall, will long be remembered by the thousands who were present. Mr. Moody delivered his famous discourses on Heaven. Much as we have read and heard of the fervor and unction that characterize them, we were not prepared to find these apostolic qualities in so superlative a degree as that which marked them on this occasion. The second was especially interesting and delightful, treating as it did of the society and the treasure of heaven; and the contrast drawn by the preacher between these and the treasures and society of this world, seemed to strike the minds of the vast audience with all the force of a revelation; constraining many a heart, doubtless, to resolve to seek henceforward "the things that are above." The appeal with which it closed, for power and pathos, exceeded, in our judgment, anything that he himself has uttered.

And then the discourse on Hell, on the evening of Wednesday, coming as it did immediately after the addresses on Heaven, was certainly one of the most solemn and impressive utterances that have been heard within those walls. Every eye was riveted on the speaker. The projected shadow of the great white throne seemed to fall and rest upon every countenance.

Even the fervent exclamations in which some of our friends indulge at religious meetings, and which had been just a little too fervent the night previous, were hushed, and scarcely a sound broke the awful stillness with which, for nearly an hour, the people listened to the oft-repeated charge, like so many claps of thunder, "Son, remember!" In bygone revivals such heart-smiting, conscience-stirring, soul-firing words as those which poured from the preacher's lips, would have caused hundreds to start to their feet, and cry out with frenzy, "God be merciful to me a sinner!" But in harmony with the prevailing character of this awakening, the conviction of sin produced on that occasion seemed to be too deep and too sacred to find expression in mere excited exclamations or physical prostrations, and were known only to Him who seeth in secret! God was in the midst of us of a truth. The Holy Spirit came, as of old, with the force as of a rushing mighty wind, and filled all the place where we were sitting. The powers of the world to come were brought nigh to every conscience in a manner never to be forgotten. We seemed to be looking across the gulf that divides time from eternity, and beholding the torments of the self-destroyed victims of a broken law and a rejected gospel. No wonder that the inquiry-room was full that night of inquirers of the most anxious description, and that the after-meeting, over which we presided, was larger and more earnest than any that has yet taken place. Doubtless the heavens blossomed into song overhead, and the angels of God rejoiced over many souls turning from sin and Satan unto the living God!

On Thursday Mr. Moody was, for the first time, absent, having gone to London to visit his friends. The noon prayer-meeting was uncommonly well attended, considering the murky atmosphere which wrapped our city, but we missed the ringing voice and hearty appeals of our friend. In the evening a very large audience assembled in the Oxford Hall, to hear addresses from the Rev. W. H. Aitken, M.A., and the Rev. Alex. McAuley, of Liverpool, both of whom spoke in such a manner as to hold their hearers spell-bound for upwards of an hour. On Friday, Mr. Moody returned, and in the afternoon gave the second of his deeply-interesting and most instructive Bible-readings, which have been so highly appreciated wherever he has been.

The subject was, "Confessing Christ." Passage after passage of Scripture was quoted and illustrated, all bearing directly upon this primordial duty, until one felt that by no possibility could a single undecided hearer present justify, on Scriptural grounds at least, his remaining in an undecided state for another hour longer. The preacher's running commentary on the gospel narrative of the healing of the man blind from his birth was peculiarly interesting, as well as singularly felicitous, and proved a fine illustration of the duty he was inculcating. We trust many in that hall were prompted to imitate the example of that subject of the gracious power of Jesus, by boldly testifying, as he did, to the reality of the change which has taken place in their hearts, and saying, "One thing I know, that whereas I was blind, now I see."

On the evening of the same day, despite the inclemency of the weather, the Free Trade Hall was again crowded with an audience composed of persons on whose faces one could easily read their preparedness to hear the word of the Lord. Taking for his subject the parable of the marriage feast, the preacher dealt with the excuses commonly urged by those who, in reality, "will not come to Christ that they may have life." One excuse after another was considered, and shown to be a refuge of lies, to be swept away hereafter, if not here, by the storm of God's righteous judgments. The word of the Lord in the hand of the evangelist was as a two-edged sword, piercing to the dividing asunder of soul and spirit, and of the joints and marrow, and proving a discernor of the thoughts and intents of the heart. A more searching analysis of the state of a human soul in vain seeking to excuse itself from accepting the invitation of the King of heaven, and coming to the gospel feast, it has never been our fortune to hear. The thought and the prayer were uppermost in our mind, "Every refuge of man's invention has been exposed and demolished. Oh, that sinners may now flee for refuge to the hope set before them!" God be thanked, many did flee to that hope on Friday night. In the inquiry-room we conversed with several who owned that the mask of hypocrisy had been torn from their faces, that they saw themselves in the light of God's holy law, and that their only hope was in Jesus Christ. To God alone be all the praise!

V.

ON Saturday evening the Oxford Hall presented a spectacle which those who witnessed it will not soon forget. In response to Mr. Moody's invitation, some 3,000 persons, professedly Christians, and chiefly young men, assembled to hear him counsel them regarding Christian work. The heartiness with which they ever and anon broke forth into song before he made his appearance, and the manliness with which they sang, especially "Dare to be a Daniel," indicated that they were ready to receive with gladness the word of command from the lips of the great Organizer. He spoke briefly but effectively. He told of the work done by the young converts elsewhere, especially in Glasgow, in connection with the evangelization of the masses. He made particular reference to the noble army of volunteers that rose to their feet in that city when the appeal was made to them, "Who will work for Jesus?" And then, when he made the same appeal to themselves, calling upon all who were ready to work for the Master to stand up, almost the entire body of young men—a grand and inspiring sight—sprang to their feet. One could not help exclaiming, "God be thanked! there's hope for our city! Manchester, with such a host, may yet be won for Christ!" By a special arrangement, as it seemed, of Providence, Mr. Reginald Radcliffe was present, and immediately put before them a definite plan for making a great gospel attack, so to speak, upon the city. He suggested that an ordinance map of Manchester should be cut into small squares, each representing a district, and that two or three young persons should undertake to carry the gospel, in the shape of a tract or otherwise, to every house, great and small, within that district, so that no single dwelling should be omitted. The plan appeared to approve itself to the judgment of the meeting, all the more so that he told us how successfully he had carried out a similar one in Edinburgh and Liverpool in years gone by. The Lord grant it abundant success!

The workers' meeting, yesterday (13th), was the largest since Messrs. Moody and Sankey came to Manchester. The address was most powerful. A forcible appeal was made to Sabbath-school teachers in this city; but one conviction seemed to exist

in the minds of the vast audience of 5,000, "Let us arise and work."

Had Mr. Moody come to deliver only this address, his mission had not been in vain. In the afternoon, from 15,000 to 17,000 struggled for admission. Various meetings had to be held in the Free Trade Hall, Oxford Hall, and Cavendish Chapel; all crowded as they never have been before. As many more halls of the same size could have been filled. From twenty to thirty meetings were held in the streets of the neighborhood, where addresses were delivered by ministers and laymen. At every meeting the Lord was present to heal. Anxious inquirers were very numerous. Great numbers professed to find the Saviour.

The meeting for young men in Oxford Hall, at eight, was also crowded to excess, hundreds being unable to obtain admission. Mr. Moody spoke as if tongues of fire hovered over his head.

VI.

THE spiritual movement in this city is now a fact—a solemn but joyful fact, which must be observed even by those who take their stand outside as mere spectators, with marvel; and, indeed, skeptics marvel.

"It is a most strange phenomenon," said one to me, who is a clever journalist, "to see such multitudes brought together by mere curiosity, and this curiosity increasing day by day, when there is nothing to be seen or to be heard that is fitted to excite curiosity." So it is. A striking feature of these meetings is the absence of all excitement. The thousands who usually flock to our hall, when once seated, are impressively still; it is a grand, encouraging sight to watch this sea of human faces eagerly waiting for the word of life. Mr. Moody puts no effort forward to attract; he stands before his audience quiet; he never introduces himself; you see at once he wants you to listen to his message. His words are most simple and earnest; there is nothing elaborate, or strange, or new, not even his illustrations. But as his words fall from his lips, hearts are moved. If you watch the audience you can see faces changing expression; you can read there shame, contrition, confession, hope, faith, peace—as the case may be. The truth comes home! There is power! No man could do it! It is God's power! It is the Lord's doing.

Christians have been drawn together as

we have not known here before; and though there remains yet much that is to be desired, still we are encouraged and hope for greater things; we know we cannot make unity by arrangements and efforts; the Lord's laborers have learned to realize more than ever that the work is God's, not ours; that He works mightily with His power, if we do not hinder and are willing, as Mr. Moody puts it, to be simple channels, just as those dusty, rusty, crooked-looking 'gas-pipes. And many who have been hitherto too ignorant or indifferent, or too cowardly to work, have now come forward and said, "Here am I, send me."

A dear friend, from Liverpool, who is almost daily with us, has used the opportunity and organized a scheme by which every house in this city shall be visited. I will only add that hundreds of our visitors are already busy visiting and speaking and singing in the sick-chambers of isolated sufferers, in the desolate homes of the godless, of Him who came to seek and to save that which was lost. The reports of the visitors are most cheering.

For all this let us praise the Lord!

VII.

THE time is drawing unpleasantly near for the departure of our brethren, whom the better we know, the more abundantly we esteem and love. The unassuming character of the men, the simplicity of their aim, their unwearied earnestness and devotion to Christ, and the revival of spiritual life they have been the means of bringing us, have endeared them to many Christian hearts. They have stayed with us to our profit and joy, and they will not leave us without the accompaniment of our fervent prayers.

The noon prayer-meeting in the Free Trade Hall has steadily kept up its numbers. The large proportion of men who find time in this commercial centre to consecrate an hour to prayer at mid-day, is a striking feature of the meeting. The first twenty minutes are generally spent in reading the requests for prayer, and presenting them in silent and audible supplication to God; a large proportion of these requests bear upon intemperance. This noon gathering affords an opportunity for Christian workers from all parts to give tidings of the progress of the work of God. The other day, Mr. Moody read a telegram from the

venerable Mr. Somerville, who has gone on an evangelistic mission to Calcutta, reporting the conversion of thirty-one persons at a special service held by him in the theatre there on the previous evening. Last Monday, the Rev. G. Stuart, of Glasgow, told how solidly the work is continuing in that town, and how it is in contemplation to purchase Ewing Place Church for £20,000, for evangelistic purposes, growing out of Messrs. Moody and Sankey's labors. He also related several remarkable instances of answers to the prayers offered at the Glasgow noon prayer-meeting. On Tuesday, the Rev. A. McLaren followed up Mr. Moody's address by a brief and telling speech, in the course of which he strongly urged prayer for the consolidation of the growing union now observable among the churches of Manchester.

The meetings for Christian workers in the Free Trade Hall on Sunday mornings at eight o'clock have imparted a great stimulus to Christian labor. Never shall we forget Mr. Moody's address on "Daniel" last Sunday morning. The hall was crowded to excess; between 5,000 and 6,000 persons brought together at that early hour, in the depth of winter, testifies to the power with which the awakening has laid hold of the city. The character of Daniel was exhibited with graphic skill; the varied scenes of the first six chapters of the book were vividly portrayed; every actor in the story became instinct with life and humor, and the lessons were rapidly and sharply drawn in a way not likely to be forgotten. The scene of Belshazzar's feast was powerfully sketched; and while Daniel read out the mysterious writing on the wall—read it easily, for it was "his Father's handwriting"—the breathless silence which fell upon the vast throng in the hall told with what reality the scene was presented before them. The whole story involved a running satire upon the yielding temper of the present day; and the address constituted a powerful appeal to young men, which we have never known surpassed. At the close Mr. Sankey sang "Standing by a purpose true," and the audience joined with unmistakable enthusiasm in the chorus, "Dare to be a Daniel."

The meetings for parents and children, held every Saturday at noon, in the Free Trade Hall, are gatherings of great attractiveness. An interesting episode occurred last Saturday when, at Mr. Moody's suggestion, a collection was made—to be

repeated next Saturday—for the purpose of giving a New Year's present to every orphan child in Manchester and Salford.

The gospel meetings on Sunday afternoons and week evenings are still as thronged as ever. The numbers at the inquiry-meetings increase; many have been led to the Saviour. So permeated with Bible truth is the teaching given in Mr. Moody's addresses, that inquirers perceive the way of salvation with unusual quickness; Christ is presented to them, and they simply and immediately close with Him. Last Sunday afternoon, Mr. Moody addressed the great assembly in the Free Trade Hall, from the seven following "Beholds": "Behold, I was shapen in iniquity." "Behold, I bring you good tidings of great joy." "Behold the Lamb of God." "Behold, now is the accepted time." "Behold, now is the day of salvation." "Behold, I stand at the door and knock." "Behold, he prayeth." It was an address of thrilling solemnity. The crowded meeting which at the time filled the Oxford Hall, was addressed by the Rev. J. Rawlinson and W. Hubbard. It may interest readers to learn that a band of workers has been organized to visit every house in Manchester and Salford, with a card, bearing on one side the hymn, "Jesus of Nazareth passeth by," and on the other, the following

ADDRESS BY MR. MOODY.

"Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and sup with him, and he with Me" (Rev. iii. 20). A woman in Glasgow got into difficulties. Her rent was due, but she had no money for the landlord, and she knew very well that he would turn her out if she did not satisfy his claim. In despair, she knew not what to do. A Christian man heard of her distress, and came to her door with money to help her. He knocked, but although he thought he could hear some one inside, yet the door was not opened. He knocked again, but still there was no response. The third time he knocked, but that door still remained locked and barred against him!

"Some time after he met this woman in the streets, and told her how he had gone to her house to pay her rent, but could not get in. 'Oh, sir!' she exclaimed,

'was that you? Why, I thought it was the landlord, and I was afraid to open the door!'

"Dear friends! Christ is knocking at the door of your heart. He has knocked many times already, and now He knocks again by this message. He is your best Friend, although, like that woman, perhaps, you think He comes with the stern voice of justice to demand from you the payment of your great sin-debt. If so, you are sadly mistaken. He comes not to *demand*, but to *give*! 'The gift of God is eternal life.' He knows you can never pay the great debt you owe to God. He knows that, if that debt is not paid for you, you are forever lost! He loves you, though He hates your sins; and, in order that you might be saved, He laid down His life a sacrifice for the guilty. And, now, He comes! bringing the gift of salvation to the door of your hearts. *Will you receive the gift?*

"D. L. MOODY."

Encouraging signs of union amongst the different religious bodies are coming to the surface. Various attempts have been made during the year by the committee which conducted the preparations for the visit of our brethren to secure the co-operation of ministers of the Church of England. The invitation, which emanated from the meeting of ministers of the Established and Free Churches on Friday afternoon, Dec. 18, calling a meeting of all the ministers of all bodies in Manchester and Salford for conference on Tuesday, Dec. 22, at ten A.M., was well responded to; about 150 clergymen and ministers assembled in the Town Hall, and after free interchange of opinion and frank statement of difficulties, resolved on continuing the noon prayer-meeting after the departure of Messrs. Moody and Sankey. The previously existing committee was requested to enlarge itself, so as to embrace all the ministers and clergymen of Manchester and Salford. These, at Mr. Moody's suggestion, will meet monthly; and a sub-committee representing each denomination, will carry out the determinations of the larger monthly assembly. It has also been resolved to purchase the museum in Peter Street for the Young Men's Christian Association, for £30,000, which sum will, it is hoped, be raised without great difficulty. The building will then become the home of the noon prayer-meeting, and the centre of the united

Christian effort, which now appears to be fairly inaugurated in Manchester.

December 27.—The collections above alluded to for presenting a New Year's gift to the orphan children of Manchester and Salford have amounted to £146. This morning, notwithstanding the frost and fog, the Free Trade Hall was again crowded at eight o'clock. Mr. Moody spoke from Dan. xii. 3, urgently enforcing personal effort as the great means of "turning many to righteousness." This afternoon I had to leave the crowded meeting in the Free Trade Hall to attend the overflow meeting in the Oxford Hall.

VIII.

A FEW yards from the Free Trade Hall, on the same side of the street, stands a dingy-looking old public building. It was formerly used as a natural history museum, but since the erection of the magnificent Owen's College, and the consequent transference of its contents, the old museum has been unused. The Young Men's Christian Association have long been looking for some suitable building as a centre for their operations in this important city, with its 70,000 young men; and now the necessity is felt for a place to carry on the daily prayer-meeting, and other united evangelistic efforts, after Messrs. Moody and Sankey have left; so it has been decided to purchase the old museum building, and use it for these purposes. It was secured accordingly on Monday last; and, in a couple of days, part of the building, giving accommodation to about 500 persons, was seated, lighted with gas, and heated; so that, on Wednesday night, Mr. Moody used it as an inquiry-room, after the meeting in the Free Trade Hall, and we had the joy of seeing it full of anxious souls. This was a blessed consecration of the building for a higher and nobler object than ever it had been used for before.

This (Saturday) evening there was a thanksgiving meeting in the Oxford Hall, at which Mr. Moody presided, and, in his opening address, expressed his thankfulness to God for the happy spirit of unity and love which now prevails among the different sections of the Church of God in this city. The walls of separation have been over-stepped, party spirit laid aside,

and all are uniting together to exalt Christ, and bring sinners to Him.

After his address, Mr. Moody invited any persons in the hall who had cause to thank God, to stand up and express their gratitude. It was most touching to hear one after another stand up to declare what great things God had done, either for themselves or for loved relatives and friends, during the last three weeks. Ministers of the gospel tell of new life and blessing in their work. Then a father tells, in tones tremulous with emotion, of dear children brought to Christ and of the "happiest Christmas" ever spent in his house. Then a prodigal son tells of his new-found joy in the Saviour's love. When he sits down an aged man rises with streaming eyes—it is the father of the last speaker. What cause of thankfulness he has as he tells of the letter which brought him the news of his son's conversion to God! And so the time swiftly passed away, and at the close many were found anxiously inquiring the way of life, and desiring to share in the joy they heard others speak of.

Notwithstanding all the excitement and bustle of "Christmas week," the meetings have exceeded the expectations of most of us, both in the numbers attending and in the blessing vouchsafed.

On last Sunday the crowds at the Free Trade and Oxford Halls, as well as those unable to gain admission to either, were quite as great as on the Sunday previous.

On Monday, Tuesday, and Wednesday there have been three meetings daily (at 12 noon, 3 afternoon, and 7:30 evening) in the Free Trade Hall, as well as the men's meetings, conducted by Mr. Drummond, every night in the Oxford Hall. Every night scores of anxious inquirers have remained to be spoken with personally, and very many have gone home from each meeting professing to have found peace and rest of soul by believing in the Lord Jesus Christ. The ministers and other Christian workers who have been engaged at these after-meetings in pointing seeking sinners to the Saviour, all testify that they have never seen such a wonderful work of grace in this city.

This work is not only seen in the bringing large numbers of the unconverted into the fold of Christ, but also in the revival and refreshing of the children of God, and the uniting together different sections of the Church of Christ in the common

object of seeking the salvation of perishing souls. Large numbers of the clergy of the Church of England, who did not see their way to join this movement at the outset, are now entering most heartily into the work along with their brethren of other communions. Several meetings of the clergy and ministers of all denominations have been held with the object of promoting this Christian union and carrying on the blessed work after Mr. Moody and Mr. Sankey have left.

The scheme for the visitation of every house in Manchester, is working well, and with the happiest results. The following is the plan adopted: A Christian architect, who has entered most heartily into this service, has cut up the large scale Ordinance Map of Manchester into about fifty districts, each of which is under the charge of a superintendent, who is supplied with a sufficient number of visitors to reach every house within the limits of his district. A leaflet, containing the hymn, "Jesus of Nazareth passeth by," and a short address by Mr. Moody is left at each house; but it is understood by the visitors that this paper is only to be used as an *introduction*, for the purpose of gaining admission to the houses, so as to have personal conversation about eternal things with each individual, as far as possible. Some of the visitors have already given in most cheering reports of the marvelous way in which the hearts of the people seemed open to receive their visits, showing that the Lord is in this movement, and is preparing many hearts for the reception of His own blessed message of salvation.

The committee at Sheffield have made arrangements to do the same work there before Mr. Moody and Mr. Sankey come, and have got 30,000 of the same leaflet for that purpose. It will probably be taken up by Birmingham and Liverpool also, and why should it not be done in London itself? It seems a bold thought, but if a thousand Christian men and women can be found to visit the half-million inhabitants of Manchester, surely London could furnish eight thousand earnest laborers for the same glorious service.

Mr. Moody left for London on Wednesday night, and returns (D. V.) on Saturday. He remains here until Wednesday next, which will be his last day in Manchester for the present, but he will probably re-

turn again for a day or two next month. The Sheffield committee have secured the Albert Hall for the meetings there, and it is proposed to commence with a "watch night" meeting, beginning about half-past ten o'clock on the last night of the year.

Dec. 26.—There was an immense concourse at the children's meeting in the Free Trade Hall to-day. Mr. Sankey presided, and Mr. G. Beith, Rev. Mr. Kernock, etc., took part. A collection was made for the purpose of presenting a New Year's gift to every orphan in Manchester. The total amount collected was £146.

The subject of conference, held in the Town Hall the same afternoon was, "The inquiry-meeting, and how to deal with the anxious." Mr. Moody opened the discussion, and was followed by various speakers, all of whom concurred in recommending that instant faith in Christ should be urged in the case of anxious souls.

In the evening Mr. Moody gave a powerful address on "Faith," and there were many seeking Christ.

About 3,000 parents and children were present in Free Trade Hall on Saturday, the 19th, at noon. A letter was read by Mr. Sankey from the children's meeting at Edinburgh. It was printed, and a copy given to all present last Saturday.

IX.

THE mission of Messrs. Moody and Sankey to this country dates from July in last year.

It was the late Mr. Pennefather, of London, and a Mr. Bainbridge, of Newcastle-on-Tyne, who induced the two American preachers to extend their mission to this country. After long hesitation they accepted the invitation; but before they reached Liverpool both Mr. Pennefather and Mr. Bainbridge were dead.

"We arrived in York on Saturday night in July, 1873," says Mr. Moody, "and did not know a soul in the place." They soon made friends, however, though during their stay in the city their fame had not gone beyond the circles of the chapel congregations whose ministers had lent their pulpits to the strangers.

From York they went to Newcastle-on-Tyne, and here they began to attract public attention, great crowds gathering around them, not alone in Newcastle, but in all the towns on Tyneside which they visited

in succession. From here they went to Edinburgh, and were received with an enthusiasm that was surprising to lookers-on. The local clergy came forward, and not only offered their pulpits, but supported the strangers with their presence whenever they appeared in public. Mr. Moody preached and Mr. Sankey sang twice and thrice a day; but every day thousands were, for lack of room, turned away from the doors of the halls and churches where the services were being held.

The growing wave of enthusiasm carried them through Dundee, and other towns of the North, and appeared to culminate in Belfast and Dublin, whither they next directed their steps. The impression created in the latter town will be best understood by mention of the fact that the meetings were held in the Exhibition Palace, which is capable of holding 14,000 persons, and which was always crammed to the doors when Moody and Sankey were announced to appear. From Dublin they came hither, and commenced work under circumstances that were all the more disheartening with the memory of the eager throng in Dublin still fresh in their minds. At first the Oxford Hall was found more than large enough for all who cared to assemble; and when the Free Trade Hall was adventured upon, there were a good many empty benches. But day by day the excitement rose, and if there were any hall in the city that would hold 15,000 people, it would certainly be filled at any one of the meetings.

As to the practical issue of the work, it may be mentioned that in Dundee a body of young men have united for the purpose of carrying on the work in that town. Their scheme is to prepare a breakfast, to which they invite all homeless people who can be found in the streets, and after comforting them with coffee and filling them with bread and butter, they talk to them in a friendly way about their present mode of living, and try to lead them into the way of doing better. Again, it is said, that in Belfast a number of clerks in warehouses and offices—as many as seventy are from a single establishment—have formed themselves into an association, and have devoted themselves to the work of bringing all their fellow-clerks to a “knowledge of Jesus.” In Liverpool £5,000 have been raised for the erection of a temporary edifice, in which Messrs. Moody and Sankey may conduct their services when

they visit that town. This money, like the rest of the large sums required to meet the expenses of the tour through Great Britain and Ireland, comes from unknown hands, at least to the extent that it is privately and quietly subscribed, without appeals from the pulpit or publication of lists of donations by the press. There has, I am assured, been only one collection made from congregations gathered to hear Messrs. Moody and Sankey, and that was in Dublin on Hospital Sunday.

X.

SUMMARY OF THE WORK IN MANCHESTER.

MESSRS. Moody and Sankey left us, for the present at least, on the afternoon of Thursday, the last day of 1874. For four weeks, in the darkest, coldest, and dreariest season of the year, have these men of God toiled among us with an amount of diligence and zeal such as I never saw equaled, far less surpassed; and what has been the result? That is the question that shaped itself in my mind. A complete answer to it would cover page after page of this journal. Only eternity will disclose the amount of good that has been done through their instrumentality. To speak figuratively, we have had summer in the depth of winter. The Sun of Righteousness has shone forth most brightly and genially, even while the material sun has been hid from view amid fog and darkness. From the lips of hundreds the song might have been heard, “Lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land.”

In speaking of definite results, so far as these can be ascertained, I may be forgiven if I begin with the ministers of Manchester. If one class has been blessed more than another during these four past weeks, it has been the regular Christian ministry. I am sure I speak the sentiments of all my brethren, who have thrown themselves heart and soul into the movement, when I say that we have received nothing less than a fresh baptism of the Holy Ghost. Our own souls have been quickened. Our faith in the adaptation of the glorious gospel of the blessed God to the wants and longings of the human spirit has been deepened. Our sense of

the magnitude and responsibility of our offices as heaven's ambassadors, charged with a message of reconciliation and love for the guiltiest of the guilty, and the vilest of the vile, has been greatly increased. We have had demonstrated to us in a way that at once startled and delighted some of us, that after all, the grand levers for raising souls out of the fearful pit and the miry clay, are just the doctrines which our so-called advanced thinkers are trying to persuade the Christian world to discard as antiquated and impotent. These are—the doctrine of the atoning death of Jesus Christ; the doctrine of a living, loving, personal Saviour; and the doctrine of the new birth, by the Spirit and the Word of Almighty God. One of our ablest ministers, at the noon prayer-meeting, on the last day of the year, solemnly declared that, whereas the first of these cardinal verities had not been fully realized by him before these services commenced, he now felt it to be a spring of joy and satisfaction to his soul such as language could hardly express. And then how shall I speak of the gladness that has filled our hearts when we heard, as we did almost from day to day, of conversions in our congregations, of parents rejoicing over sons and daughters brought to Jesus, of young men consecrating their manhood and strength to God, and of converts offering themselves for any department of Christian service.

If our dear friend, Mr. Moody, had accomplished nothing more than the quickening of the ministers of this great centre of population, and stirring us up to greater devotion to our glorious vocation as "laborers together with God," his visit would not have been in vain. Give us a revived ministry, and we shall soon see a revived church.

Next to the Christian ministry, I believe the great army of Christian workers have shared most largely in the blessing. Perhaps the most remarkable, in every respect, of all the services held by the evangelists during their stay here were those on Sunday mornings in the Free Trade Hall. With the exception of one of these mornings, the weather was as severe as any we have had in this exceptionally severe winter, and yet the vast building was densely packed, at the early hour of eight, with audiences presumably composed of Sunday-school teachers, tract distributors, district visitors, missionaries, evangelists, etc.,

drawn not only from the city and borough, but from the whole surrounding district. The fruits of these wonderful meetings are already apparent. I question if there be a single Christian agency in all Manchester that has not been the better for them. From that one meeting, as from a great fountain-head, streams of blessing have flowed, are flowing still, and, I believe, will continue to flow, that will spread life and beauty over the whole field of Christian work, such as we have not witnessed here before. Teachers went straight from the hall, in many instances, to their classes, with their souls fired with love for their scholars. Missionaries received fresh impetus and courage for their peculiarly difficult work of going from door to door, knocking for admittance in the name of Jesus. Visitors of tract districts felt stimulated to greater diligence in the discharge of their important duty, as the bearers of those silent monitors from house to house that have so often brought "light into the dwelling." Above all, drones felt rebuked, and ceased to be drones. Recruits in large numbers were enlisted in the name of our Lord and King. Many who had been languidly sighing out, "My leanness, my leanness!" were constrained to cry out, "My laziness, my laziness!" and to add in all seriousness, "Lord, what wilt Thou have me to do?" In short, could our American brethren repeat these addresses in that great hall once every year, they would do for our various Christian organizations what requires to be done periodically for the machinery of our mills and factories—overhaul them completely, renew and improve much of their belting gearing, and render their operation at once more vigorous and more productive.

The noon prayer-meeting has also been largely blessed. Like some old Eastern well, it has been daily visited by hundreds, who have refreshed their souls with the water of life, and returned to their businesses and their homes feeling that the "sweet hour of prayer" was the sweetest of all the hours of the day. And the requests for prayer that have been presented,—who shall number them?—who shall even classify them? Above all, who shall say what revelations they afforded of the yearning solicitude, the agonizing supplications, the impassioned cries, that exercise the souls of immortal beings, in every relation and condition of life, in this world of distance and darkness? Whatever some may

think of this novel feature in the mode of conducting a prayer-meeting, I feel sure, from observation and experience, that it has imparted new life and interest to a much-neglected institution. These requests have given reality and intensity to the prayers that were offered. They drew out our sympathies towards our fellow-Christians, in connection with trials and wants such as never entered our minds to conceive. They made us feel that "one touch of Nature makes the whole world kin," that "as in water, face answereth to face, so doth the heart of man," that we are all members of the one family called by the one name of Jesus Christ. They did more than that—they gave us glimpses of the fullness that is in our Redeemer, out of which so many thousands may draw, "and grace for grace"—"enough for all, enough for each, enough forevermore." And, in hundreds of cases, they have not been in vain, if we may judge by the fact, so frequently brought out at these meetings, that thanksgivings have been publicly made for abundant answers to them, sometimes vouchsafed in very wonderful ways. Parents have stood up and given thanks for the conversion of their children, and children for the conversion of their parents—brothers for the conversion of sisters, and sisters for the conversion of brothers—teachers for the conversion of their scholars, and ministers for the conversion of some even of their church-members. "And now, O Lord, we thank and praise Thy glorious name!" "Not unto us, O Lord, not unto us, but unto Thy name, be praise, for Thy mercy, and for Thy truth's sake!" "Praise the Lord, O Jerusalem; praise thy God, O Zion, for He hath strengthened the bars of thy gates; He hath blessed thy children within thee!"

The afternoon Bible-readings have been greatly relished by thousands. At these Mr. Moody surprised and delighted many of us ministers by his wonderful acquaintance with the Word of God. Whatever the subject in hand, whether the Blood, confessing Christ, the Holy Spirit, grace, faith, or assurance, he proved himself to be a very giant in Bible knowledge; and though the immense audiences, comprising some of the best of our citizens, did not come provided with the Book so generally as they might have done, I have reason to believe that in hundreds of cases they went home to it with souls hungering after righteousness, and determined to be-

come better acquainted with the word of life.

THE EVANGELISTIC MEETINGS.

What shall I say of these in closing? They have been blessed to vast numbers. In the inquiry-room, I have met with many who stated that they had never had the way of salvation so plainly put before them as by Mr. Moody. In not a few instances, too, Mr. Sankey's beautiful and touching solos, especially "Jesus of Nazareth passeth by," "Almost persuaded," and "Prodigal child," have proved to be arrows of conviction, entering the heart in the most unexpected manner, and leading to conversion. And what shall I more say? for the time would fail me to tell of all the blessed fruits, already apparent, of the extraordinary efforts of these dear men of God. Suffice it to say, in a sentence, that all classes of the community—old and young, rich and poor, learned and ignorant, ministers and laymen, masters and servants, teachers and scholars—have received a large blessing from the religious services conducted by the American brethren, and are deeply sensible, I trust, of the mighty debt of gratitude under which they have been laid. The Lord bless them, and make them blessings, wherever they go!

XI.

THE closing week has been the most joyful of all. The tide of blessing, which has been steadily rising, has this week reached its flood; the earnestness of the preacher and the eagerness of the people have seemed alike to intensify, and the unconverted have been called to take refuge in Christ with a vehemence of entreaty which has exerted a mighty influence on the assemblies. During these five weeks God has answered the prayers of many years, and we cannot but feel that what has been going on in the city has made Manchester peculiarly interesting to the dwellers in heaven.

At nine on Wednesday evening, about 2,000 men reassembled in the hall, to hear what Mr. Moody had to say on the subject of the Young Men's Christian Association. Mr. Herbert Spencer occupied the chair, and gave a brief address, intimating that it was in contemplation to buy the Museum for the Young Men's Christian Association, for £30,000. Mr. Moody deliv-

ered an inspiring address, in which he enlarged on the spiritual advantages of the Association, and urged the straining of every effort to reach the young men of Manchester, and to secure the building in question for the Association. A collection towards the object, made at the close, realized £1,800, £1,000 of which was given, I believe, by the chairman. This amount, with what has been received before, including £500 given last week by Mr. J. Stuart, makes a total, at present received or promised, of £8,000.

On Thursday morning, Mr. Moody addressed a crowded meeting in the Higher Broughton Presbyterian Church, and then came on to the noon prayer-meeting in the Oxford Hall, where he read and commented on the earlier part of the 103d Psalm. He said he had to bless the Lord for what He had done for him. It had been the best year of his life. He had been more used by God than in all the seventeen preceding years. He did not know of one sermon he had delivered that had not been blessed to the conviction or conversion of some souls. It was a delightful meeting. Every word uttered was set to the tune of "Bless the Lord, O my soul!" When one minister rose to say, "I have to praise God for the conversion of the brother of dear friends of mine,

who have prayed for him twenty-five years; for the conversion of the sister and of the servant of another friend; for the salvation of three persons in my own congregation, for the dispelling of the doubts of a young man who traveled 150 miles to these meetings—all which blessings have been given in the course of the present week;" when another minister rose to say he had never met with so much of scriptural teaching concerning the way of salvation, and the clear direction of inquirers to Jesus, as in Mr. Moody's addresses; and another to say that the last ten days had been the happiest of his life—that he had derived an inspiration, had discovered how to preach Christ, had enjoyed sweeter communion with Jesus, and felt like a man whose chains were broken—they only uttered what many could have endorsed, as a description of the blessings they themselves had received.

Our beloved brethren left in the afternoon for Sheffield, whither our prayers follow them. They are to return, however, for Friday and Saturday, January 8 and 9, and then we hope not only to have a repetition of the blessings we have so abundantly received, but to hear glad tidings of similar grace bestowed on the neighboring town.

THE WORK IN SHEFFIELD.

I.

ON Thursday afternoon, our beloved brethren, whose visit has been looked forward to with much earnest desire by the Lord's people here, arrived from Manchester, and held their first meetings, the same evening, in the Temperance and Albert Halls.

Considerable excitement was manifested, a few days ago, when it was reported that the clergy of the Church of England had withdrawn from the executive committee, and that, in consequence, Messrs. Moody and Sankey had refused to pay their expected visit. It is, however, a matter of deep thankfulness to God that this difficulty has been overcome. The clergy have rejoined the committee, and every-

thing is working smoothly. I am glad to be able to state that the difficulty was only one of a mere technical kind, arising from a proposed scheme of house-to-house visitation which interfered with parochial boundaries; and in their letter of withdrawal, the clergy stated that their only motive in doing so was to remove the hindrances to the visitation, and that their feelings and sympathies were unchanged as regards Messrs. Moody and Sankey's mission. When, however, it became known that, in consequence of their action, Mr. Moody had declined to come to Sheffield, the visitation scheme, which formed a part of Messrs. Moody and Sankey's personal work, was abandoned for the present, and the clergy, as I have said, rejoined the committee, and are now working most

heartily with the ministers of other denominations, for the furtherance of the one blessed object of leading perishing souls to Christ.

II.

THE work has opened here most auspiciously; the two meetings held on New Year's eve were crowded, and the impressions produced were most solemn.

The first meeting was held in the Temperance Hall at nine o'clock. Mr. Sankey sang a new hymn written by Dr. H. Bonar expressly for him, "Rejoice, and be glad! the Redeemer has come." The air, which has been set to these words, is peculiarly appropriate, a bright, joyous melody.

The impression produced by his singing was very striking; those who had been merely curious or altogether indifferent, seemed attracted, and earnest attention and even, in some cases, silent weeping, took the place of carelessness. Mr. Moody spoke on the subject of "Work," dwelling chiefly on Isaiah vi. 8: "Here am I; send me." His address was well fitted to stir the Christians of this town to be up and doing. In concluding, he appealed to all to come forward heart and soul, "and let us have a fortnight of faithful, prayerful work for God." The watch night service was particularly solemn. The Albert Hall, where it was held, was crowded, many having stood before the doors an hour before they were opened, in order to make sure of admittance.

Messrs. Moody and Sankey were accompanied onto the platform by a large number of ministers of all denominations, amongst whom were the following: the Vicar (the Rev. Rowley Hill), Rev. R. Stainton, Rev. J. Smith, Rev. R. Poole, Rev. R. Green, Rev. J. Flather, Rev. P. Whyte, Rev. J. Calvert, Rev. H. H. Wright, Rev. M. Washington, Rev. G. J. Watts, Rev. W. Cobby, Rev. B. Trotter, and many others. The Vicar offered up a fervent prayer for the Divine blessing on the work in Sheffield.

One most interesting feature in this service was Mr. Sankey's singing of "Jesus of Nazareth passeth by." It might be the novelty of his style, or the associations naturally arising at the near approach of the new year, but I certainly have never seen such an effect produced. I have heard him in all the towns they have visited in Scotland, and also in Manchester;

but I never heard him sing so pathetically, more especially in the last stanzas:

"Too late! too late! will be the cry,
Jesus of Nazareth has passed by."

Mr. Moody spoke from Luke xix. 10, "For the Son of man is come to seek and to save that which was lost." As illustrating this verse, he graphically narrated the two stories immediately preceding his text, that of the opening of the eyes of blind Bartimeus, and the conversion of Zaccheus. It was only a re-telling of the stories, but given in that way peculiarly Mr. Moody's own, making his listeners part and parcel of the story, as if the whole thing were enacted just in the Targate, and Jesus were just passing the hall-doors. He connected the two stories by throwing out the thought that as Bartimeus was on his way home to tell his wife, Zaccheus met him. "Why, isn't that the poor blind beggar—it's like him; but it can't be he, for his eyes are open."

"Yes, it is I."

"What has made your eyes open?"

"Jesus of Nazareth did it."

"Where is He? I must see Him."

"He's just on the road to Jericho."

Away Zaccheus runs; and because he is a little man, he gets up a tree, to see well. Jesus stops, looks up, calls him, "Zaccheus, come down." This was one instance of sudden conversion. Some don't believe in sudden conversion; but here Zaccheus was not converted when he went up the tree, yet he came down a converted man. We are told he received Jesus gladly. From these incidents, he proved how willing, how eager Christ is to save all. What have we to do? Nothing! blessed be God. If we had, we would never do it. Only accept. What had Zaccheus to do? Only come down, only obey.

He concluded by drawing the attention of the audience to the fact that the old year was fast dying—only a few minutes—and what if the new year should come and find us where we were—lost! Oh, let each of us take it, the offer is here; will you have it? Salvation—ay, even before this year is closed you may be saved. As there are only a few minutes of this year remaining, let us finish the old and begin the new on our knees.

The whole audience then sank on their knees, and the new year found them bent in silent prayer. Mr. Moody asked that

those who were unsaved might stand up, that they might be prayed for. For a time none were willing to do so, but on Mr. Moody's asking a second time "if there were none in the hall wishing salvation," a few stood up, and the Christians were asked to pray for them.

Just then the bells began to ring in the new year, and the Rev. R. Green engaged in prayer for an outpouring of the Holy Ghost on the town of Sheffield, and most particularly on the special meetings to be held. Mr. Moody also engaged in prayer. This was one of the most solemn scenes I have ever been privileged to witness. While the audience were bent in prayer, the most intense stillness prevailed, broken only by an occasional sob. After singing the Doxology, the meeting separated.

The streets were made lively after the meeting with vigorous singing of hymns, as bands of Christians wended their way home.

New Year's Day.—The noon-day meeting was held in the lower Cutlers' Hall. It is a great pity this hall is so dark and confined. The platform is nothing but a mere box. It is to be hoped the ensuing meetings will be held in some hall more suited for speaking. Mr. Moody chose as his subject, "Faith," as illustrated by the healing of the leper and that of the man sick of the palsy, in the fifth chapter of Luke. Mr. Sankey engaged in prayer, and also sang his beautiful solo, "Whatsoever a man soweth that shall he also reap."

III.

FRIDAY evening meeting was also held in the Cutlers' Hall. After the opening hymn, "Free from the law, O happy condition!" had been sung, the Rev. F. Kellet engaged in prayer. Mr. Sankey sang "The Ninety and nine;" before singing it, he asked that whilst he was singing, Christian friends might pray for the salvation of those who were wanderers.

Mr. Moody's address was on the "Gospel" (Mark xvi. 15): "Go ye into all the world and preach the gospel to every creature."

At the conclusion of the meeting, Mr. Moody said there would be a prayer-meeting for those who loved the Lord, and asked any who were in anxiety about their souls to go into the side room. He ex-

plained that an inquiry-meeting was simply to give an opportunity for a little private talk about salvation to any who wished it. He had found in all his experience that he could do more good in five minutes' private talk with a man, than in five hours' talk from the platform.

The noon-day meeting on Saturday was intended particularly for parents and children. It was held in the Temperance Hall. Mr. Moody spoke the truths of the glorious gospel in such a simple style that the youngest child could not fail to catch his meaning. He kept their attention fixed by judicious questions, such as, "What did Jesus come to this world for?" "To save us." "Who did He come to save?" "Sinners." "Are there any sinners here to-day?" "Yes." "Are there many?" "Yes, we are all sinners." "What will take away our sins?" "The blood of Jesus."

In this way he interested the little ones, and at the same time his address must have been most impressive to all present, more especially to those who were parents, as he dwelt very strongly upon the duty of seeing that the children were led to Jesus in their youth.

IV.

Sunday, January 3.—Truly this has been a day of blessing for Sheffield. The meetings have been attended with most blessed results.

The morning meeting for Christian workers was not, perhaps, so well attended in point of numbers as might have been expected, but the Christians who had come out at this early hour were right-down hearty workers. As Mr. Moody said, "He would rather have a moderately small meeting of such earnest Christians than have it packed with thousands of careless people." His address was on "Work" (Mark xiii. 14): "To every man his work." Faithfully and earnestly did he lay it before his audience, that there was for each one some appointed work, and if we neglect it we must answer for it. He also showed the joy of working for the Lord, and its reflex effect on our souls in building up and comforting our hearts.

At the afternoon meeting, the Albert Hall was densely packed half an hour before the time; the lower Albert Hall was

thrown open for the overflow, but even then many had to go away disappointed.

Mr. Moody addressed this large gathering from Rom. ii. 23: "For there is no difference." Many must have been startled by the plain way in which he put this truth before them, that all are alike in God's sight. He does not divide by classes or ranks, rich and poor. The only division before God is saved and unsaved.

Many were evidently struck to the heart; some whom we heard scoffing at the commencement, were in tears at the conclusion of his address.

When Mr. Sankey followed by singing, "Free from the law, O happy condition!" it seemed to produce a deep impression.

The Sunday evening meeting was glorious. The hall was again densely packed. Mr. Sankey sang his solo, "There were ninety and nine." Mr. Moody then gave his address on "Regeneration," from the words, "Ye must be born again" (John iii. 7). His thrilling words must have gone to the heart of many grieved ones who had been awakened by the former address to a sense of their lost condition. The result of the whole proceedings in Sheffield since the coming of our dear brethren, must be considered highly satisfactory, and as affording great cause for thankfulness.

Sheffield has been cold and indifferent to religious matters, but we hope that now when it has been shaken the blessed result of this work will be a new zeal for the service of the Lord, and a desire to win souls for Christ.

V.

THE past week has been a time of pentecostal blessing in Sheffield. The town has been stirred to its depths; more, perhaps, than any of the towns in England the evangelists have yet visited, considering the short time they have been here; and the Spirit of the Lord has been manifestly working in many hearts that have hitherto been strangers to His power. Messrs. Moody and Sankey have been the subject of common conversation; and while, no doubt, much of it has been nothing more than curious talk, yet there remains a large and solid substratum of good, and, I trust, lasting, result. And yet there does not appear to be any disposition to unduly

magnify the human agents in the work. The mouths of those who do not sympathize with the movement have been wonderfully silent; and the overshadowing presence and power of God have revealed themselves, even in this respect.

The *Sheffield Methodist* devotes a large proportion of its space to a record of the meetings, and says, in a sketch of Mr. Moody:

"Some say that the secret of his success is to be found in Mr. Sankey's music and singing. Some say it is to be found in that tact which draws large numbers of the most Christian ministers and laymen around him. Our impression and belief is this: he is full of the love of Christ and true gospel simplicity; is filled with the Holy Ghost and with faith; fears nobody, loves everybody, has full confidence in his plan of working, and in a deep and well-developed Christian experience; carries in his own bosom that divinely-written commentary on the truth of God which causes him to pour forth streams of spiritual light over the minds of his crowding auditors. The consequence is, the hand of the Lord is with him, and multitudes believe and turn to the Lord, both men and women—yea, and children also.

"We have been told that some of Mr. Sankey's hymns are rather childish. Our answer was, that the older, wiser, and better we grow, the more childlike we become. Praise God for sweet hymns, in which both very old and very young Christians can happily join."

The *Sheffield Independent*, of Saturday, reports several of Mr. Moody's addresses at considerable length. Of course, the burning earnestness and homely bluntness of his delivery, or the wonderfully moving charm of Mr. Sankey's singing, cannot be reproduced by any verbal description; and these will always attract the multitude, both careless and Christian, although the words used may be familiar.

The meetings on Monday and Tuesday of last week do not call for any special notice. They were crowded—sometimes to excess—and in every way indicative of most hopeful results.

On Wednesday, Mr. Moody and Mr. Sankey were both at Manchester, and on Thursday, as the Albert Hall was engaged for a ball in the evening, the evangelists did not hold any public service, but from three to ten o'clock p. m. a special meeting for inquirers, in the Temperance Hall,

was attended by a constant stream of anxious ones, who were pointed Christward, there, as I trust, to lose their burdens.

Mr. Moody spoke no less than *four* times on Friday, on each occasion with much power, and with signs following. It need scarcely be added that Mr. Sankey's solos, including such favorites as "Only an armor-bearer," "Dare to be a Daniel," "Whiter than snow," etc., deepened the influences produced by Mr. Moody's impassioned discourses. Indeed, it is made more and more manifest that the special gifts of each evangelist have been most happily wedded together for the common purpose they have in view.

At the closing service in the evening there was no diminution either in the attendance or the interest. It was chiefly intended for the young converts, who were admitted by ticket, and crowded a large part of the area of the Albert Hall. Both the galleries were also crammed long before the hour of commencing. It was a glorious and inspiring sight to look on such a vast sea of human faces, all lit up with eager expectation, and all assembled to hear the simple story of the Saviour's grace and power. The scene was more impressive still when, at the appointed hour, Mr. Moody and Mr. Sankey having quietly crossed the front of the platform, and taken their seats, the whole assembly rose and joined in singing the hymn,

"Ring the bells of heaven, there is joy to-day,
For a soul returning from the wild."

And afterwards, in that jubilant old hymn that used to be sung at revival meetings fifteen years ago, and is ever fresh and new :

"O happy day ! that fixed my choice
On Thee, my Saviour and my God ;
Well may this glowing heart rejoice,
And tell its raptures all abroad."

After Mr. Sankey had sung "Whiter than snow," Mr. Moody spoke with his accustomed pungency, simplicity, and power, chiefly addressing the young converts. Surely they will never be able to forget his words of affectionate encouragement and caution, as he pointed out the dangers that would inevitably come to them in their Christian life, and the unfailing source of strength amidst them all. Then came his parting words, evidently painful alike to speaker and hearers. "I have learned to love you," said Mr. Moody,

and the earnest gaze and tearful eyes before him testified, more loudly than words, how his love was reciprocated, and his labors and counsels prized. I was forcibly reminded of the scene of Paul's farewell meeting with the elders at Miletum. I verily believe that many hundreds of young converts would, one and all, have fallen on Mr. Moody's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more. One little fellow, at the close of the meeting, came to me in great distress when he found that Mr. Moody had left without having given him a shake of his hand.

Before the meeting was dismissed, Mr. Sankey sang a parting hymn to the tenderly pathetic tune of "Home, sweet home," and the vast crowd lingered long in the hall where Christ had won so many sons and daughters within the past two weeks.

The work among the young men has been taking root during the week, and now that the counter-attraction of Messrs. Moody and Sankey's services is wanting, it is believed that the meetings specially for young men will be largely attended and much blessed. Mr. Drummond remains in Sheffield during this week, to assist in consolidating the work among this important class of the community. It has been a "Happy New Year" for Sheffield, and the faith of the Lord's people prompts them to hope that "still there's more to follow."

Upwards of eighty—clergymen of all the evangelical denominations in the town, and the other members of the committee—met Messrs. Moody and Sankey at breakfast in the Imperial Hotel, on Saturday morning, to bid them farewell. Reporters were excluded, but I understand that the unanimous expression of the company was one of gratitude to the evangelists for their untiring and successful labors in Sheffield, and for the spirit of cordial co-operation among the various divisions of the Church that their visit had so blessedly generated. Practical as he always is Mr. Moody used the occasion to urge upon the committee the necessity of rearing a central and suitable building in the town, where all those interested in the continued success of the work could meet on neutral ground, and carry on the meetings. An influential committee of laymen was appointed to take immediate steps for carry-

ing out the suggestion, so that the good work may go on.

Messrs. Moody and Sankey left for Birmingham on Saturday afternoon, attended by the prayers and good wishes of hun-

dreds in Sheffield whose hearts have been made glad, and whose lives have been illumined through their instrumentality. May our loving Father in heaven have all the praise!

THE WORK IN BIRMINGHAM.

I.

THERE is every outward indication that the wave of spiritual awakening and quickening, now passing over our land, is about to make itself felt in this very large and important centre of the world's industry also. Messrs. Moody and Sankey began their labors here on Sunday last, January 17, and they are to remain in the town for two weeks. Birmingham has been called "the toy-shop of the world," and its immense population—which amounts to nearly 400,000—is largely made up of the artisan class. Experience has shown that wherever the American evangelists have gone—though their services have been attended in some towns by numbers of those in the higher ranks of society, socially considered, and also by a sprinkling of the very poor and degraded—the bulk of those coming under their influence have belonged to what we are accustomed to call the middle classes. There is, therefore, a wide field in Birmingham for the efforts of our American brethren, and the meetings on Sunday were such as to encourage the hope of much success.

Their first meeting was held at the somewhat early hour of eight, but long before, just as the grey dawn was breaking up, streams of people were moving with hurried feet from all directions to the place of meeting, the Town Hall. By the time that Messrs. Moody and Sankey appeared on the platform, the fine hall was crowded, passages and all, with some 3,000 people. The meeting was advertised for "Christian workers," but there did not appear to be any restrictions as to admission. I would fain cherish the hope that those present on Sunday morning who have hitherto done any work for Christ, went away with a deeper determination to devote themselves to it, inspired by the stirring words of Mr. Moody, and constrained by the heart-

melting tones of Mr. Sankey's sacred songs.

The whole audience joined heartily at the commencement, in singing "Hold the fort," an evident proof that the hymns used at these services have now become almost household possessions. Then Mr. Sankey sang, amid the utmost silence, the rousing hymn, "Here am I, send me."

Mr. Moody's address was directed specially to workers, and was well fitted to awaken the slumbering energies of the Church. Mr. Moody is very careful in his addresses to lose his personality in his theme, but the characteristics of Christian workers, on which he insisted, are all remarkably apparent in his own character. They were "courage," "love," and "enthusiasm," and one could not fail to be impressed with the notion that he was speaking the things that in his inmost soul he knew and acted out. His wonderful magnetic power was shown when he related some of his oft-told illustrations, which seemed to lose none of their wonted effect by repetition. Numbers of the local clergy and ministers were on the platform.

Half-past two was the specified hour for the afternoon service in the Town Hall, but I believe the building was surrounded by crowds waiting admission about mid-day; and when I reached the hall, some time before the hour, ingress was almost impossible. At the church which stands opposite, the ordinary service was going on, and it too was speedily filled with disappointed crowds, while hundreds went away. I succeeded in getting into the hall with much difficulty, just as Mr. Sankey was about to sing for a closing hymn, "The Ninety and nine." His few touching words before he commenced to sing, and the pleading tones of his rich, full voice, as he sang of the lost one brought back at such a terrible cost, evidently moved and thrilled many hearts, and after the benediction was pro-

nounced, everybody seemed unwilling to depart.

Mr. Moody's theme, I learned, was "the old, old story" of the cross—the "good news;" and its effect may be judged from a remark made to me at the close of the meeting—by a Methodist local preacher and class leader, who, he said, had been converted thirty-five years—that he had never seen such a service in Birmingham before.

After the audience had slowly filtered out, a large number of people who had been unable to gain admittance, rushed in, but as there was nobody apparently appointed to speak in such an emergency, and Messrs. Moody and Sankey had gone, they were obliged to retire. One roughly-clad man, to all appearance a common laborer, who had come in after the meeting was over, seemed much disappointed. He had walked, in the rain, nearly six miles, in order to hear Messrs. Moody and Sankey, and arrived too late to gain an entrance. He said he had to walk back again and preach the same evening. He was somewhat relieved when he succeeded in obtaining a ticket for the workers' meeting next Sunday morning; but I suspect he will have to start from home before Birmingham is awake, if he is to make sure of getting inside the Town Hall.

Such a gathering has seldom, if ever, been seen in this town, as was witnessed in the Bingley Hall on Sunday evening. Birmingham has the reputation of being a hot-bed of political agitation; and on one occasion, I am informed, this stupendous building was filled to overflowing to hear John Bright; but it is a new thing for it to be crowded with 10,000 souls to hear the gospel preached and sung. There must have been at least that number inside the doors, and how many were excluded I cannot say; but the service was somewhat disturbed ever and anon by the clamoring multitude outside knocking at the doors for admission. It was a sight truly gladdening to behold, and never to be forgotten.

For an hour or so before Messrs. Moody and Sankey arrived, the time was occupied in singing hymns, and as soon as they reached the platform, Mr. Moody asked all to join in singing the doxology, "Praise God from whom all blessings flow." It was repeated at his request, with a more overpowering volume of sound than before.

Mr. Sankey sang "Jesus of Nazareth passeth by," and subsequently, "The Ninety and nine," and his voice rang through the immense building with wonderful effect.

Mr. Moody delivered a powerful and affectionate address on "The Gospel," in continuation of his afternoon's address on the same subject. He seemed as if he could never tire of dilating on the absolute freeness and fullness of the offer of salvation, and his illustrations, as usual, were very telling and appropriate.

Altogether it has been a memorable day in Birmingham. At none of the meetings, however, was any provision apparently made for inquirers; but this will no doubt be seen to as the necessity arises, which I trust and believe it will.

Mr. Moody announced that there would be services in Bingley Hall every evening except Saturday, at half-past seven o'clock, and a noon prayer-meeting every day in the Town Hall.

Thus the movement has taken root in Birmingham, and great and glorious results may be confidently expected.

II.

NEVER before in Birmingham have any preachers drawn such vast numbers of people as these brethren are doing at this time. Thousands are flocking daily to hear them from the districts around. The whole community seems stirred up. That which seems to be uppermost in men's minds, is the present marvelous gatherings that are daily taking place. There is no lack of opportunity for the Christian to put in a word for the Master, for wherever you go, whether in the counting-house, shop, refreshment-room, train, omnibus, and even as you walk along the street, the one topic is the doings of these wonderful men of God. If you want to get a seat at their meetings, you must be there fully one hour before the time, and a stranger entering the town must be struck with the determination of those who daily seek these gatherings.

Every day this week hundreds have been turned away from the noon-day meetings held in the Town Hall. Meetings are now being held in Carr's Lane Chapel every afternoon at three o'clock, and here again it is necessary to be there some time before the service commences. In fact, yesterday I was there at two o'clock, and

the body of the chapel was then filled. It is estimated that three thousand people are in this building every afternoon.

To convey to the mind of the reader the sight which presents itself on entering Bingley Hall (the place of evening meeting) is impossible. Sloping down from the galleries which run round the building, other galleries have been erected, and the whole building, from the speaker's platform, looks like one vast amphitheatre. The crimson cloth which drapes the galleries adds to the general effect, and makes the hall (said to be one of the dreariest-looking buildings in the Midland counties) look very comfortable. The immense sea of faces is singularly impressive, especially when from 12,000 to 15,000 people are listening eagerly to catch the words that fall from the speaker's lips.

The question may be asked, What effect is this movement having upon the people in general? I reply, good every way. The stirring addresses given by Mr. Moody to Christians from the very first morning, are bearing fruit. They are beginning to look about, and realize that thousands around them are living without Christ. Many Christians have spoken to me of the fresh energy with which they have been stimulated, through attending the meetings. As for those who nightly throng Bingley Hall, the best test of the work I can give is, that whereas at first the after-meetings were held in a neighboring church, the anxious ones have now become so numerous, that they are obliged to remain in the hall, while earnest Christian workers, with Bible in hand, pass from one to another, and open to inquirers the way of life.

All this proves to us the great power of God, and what He can do by two men who give themselves wholly up to Him. The work "is marvelous in our eyes," but it is not less marvelous that their physical strength does not give way under their unceasing labors. While Mr. Sankey is greatly gifted with power to use his voice in singing the gospel, Mr. Moody has a way of marvelously picturing, in the most vivid manner, Bible truths. From the humorous he can come down to the pathetic, and so move his hearers to tears, and withal there is a "holy boldness" which is seldom to be met with in the preachers of the present day. May the Lord bless abundantly the efforts of these men, who have produced such an unusual and powerful effect upon Birmingham.

III.

THE *Morning News* says: "Never before in the history of Birmingham, I believe, have two men drawn such large numbers of people together as Messrs. Moody and Sankey have done, time after time, during the whole of last week and yesterday. The Town Hall, Carr's Lane Chapel, and Bingley Hall have been entirely filled at most of their meetings, uncomfortably crowded at some, and all but full at one or two others. Since commencing their labors here, they have held twenty-two services, namely, four in Carr's Lane Chapel, six in the Town Hall, and twelve in Bingley Hall. No doubt in many cases the same persons presented themselves at the meetings again and again; but it is probable that the audiences were, for the most part, different on each occasion. At the four meetings in Carr's Lane Chapel some 12,000, at the six in the Town Hall about 24,000, and at the twelve in Bingley Hall, at least 120,000 persons must have been present, making a total of 156,000 men, women, and children, to whom, during the last eight days, they have preached and sung the gospel. Nor does the interest in the men and their work as yet know any abatement, it being likely that the services to be held this week will be as numerous attended as those of last week."

IV.

AMIDST all the cavil of unbelief, and other opponents, thousands can testify, day by day, to the *reality* and *power*, *widely* spreading and *deepening* blessing upon their souls. Sinners have been converted to God, and believers edified. Whole congregations, both in churches and chapels, have felt its animating power. The clergy and ministers of various denominations have rejoiced together in this blessed work of the Lord, and felt its quickening influence. Many of the Lord's servants have met together for the first time, and felt their hearts drawn out in brotherly love and sympathy, enabling them to overlook various minor differences of creed and church government.

The noon-day prayer-meeting was first held in the Town Hall, which large building was filled long before the appointed hour. A very solemn and prayerful spirit seemed to pervade the masses—the still-

ness was quite impressive, and the great bulk of the people seemed to enter most deeply into the importance and solemnity of the occasion. The numbers at the noon-day prayer-meeting were probably quite 3,000. Afterwards it was changed to Bingley Hall, where thousands more might be accommodated.

The afternoon Bible-reading is also well attended, and greatly enjoyed by many. The evening meetings have gone on, steadily increasing, until at length I suppose some 15,000 must have been congregated together. The attention of these great masses (assembled an hour before the time) was well sustained by singing—and, as a brother clergyman said to me, on the platform, “we never heard such singing of the good Old Hundreth Psalm before, and probably may never hear the like again”—as it burst forth from the hearts and lips of this vast assemblage. Oh! it was a touching sight, and a telling sound—such as Birmingham itself had never witnessed before—15,000 met together, night after night, to listen to the loving, sympathizing, fervent preaching of JESUS CHRIST, the Saviour of sinners! And the audience felt it! The Holy Spirit of God seemed working in our midst—alike on preacher and hearers—and many were the hearts moved.

At 7:30 Messrs. Moody and Sankey entered the building. The service began by singing, then prayer was offered, another hymn or two were sung, a portion of Holy Scripture read, another hymn, and then followed the address. Numerous anecdotes were related, as if not only to illustrate certain points, but also to rivet the attention, and then, as the preacher’s heart and tongue seemed set on fire, all these little adjuncts were submerged in the one glowing, burning theme—salvation for lost sinners—yea, a present and immediate salvation for every one that believeth in Jesus! As I sat near the preacher, I could read the meaning of the big drops upon his brow, and how his whole frame was moved, not with selfish passions, seeking personal admiration, but steeped in the love and the spirit of his Master. One great object was kept steadily in view—the glory of God in the salvation of sinners through Jesus Christ, and the intense longing that thousands might share with him the blessings and the joys of THIS

GREAT SALVATION! Almost breathless stillness chained the audience.

Numbers stayed for the after-meetings; the females in the side galleries, the males in the Scotch Church adjoining. On the first Monday evening Mr. Moody himself undertook the men, but finding the numbers so large, he sent up to the platform for assistance. Undoubtedly personal interviews are the best.

We have reason to believe that many found pardon and peace in Jesus, and are spreading their happy and holy influences around. The singing appeared to be improving night after night, as the vast masses gradually learned the tunes and hymns. Mr. Sankey’s solos were powerfully and sweetly sung, and his clear utterance and distinct enunciation of syllable after syllable gave a great effect and pathos to the whole.

Many of my own people are deeply interested, and though our parish is a suburb four miles from Birmingham, numbers continually attend; rich and poor seem thoroughly to appreciate and enjoy it. I have also noticed clergymen coming in from all parts.

And on Tuesday, Jan. 26, the day of the convention, it was supposed that from one to two thousand ministers of various denominations attended the gathering, which began that day at ten o’clock and continued till four P. M. Truly it was a great evidence of the divine blessing, as the delegates from Edinburgh, and Dublin, and other cities, told how the work was still progressing in their respective cities, after Messrs. Moody and Sankey had left, and in some places ripening in a most marvelous manner. Indeed, a letter reached me only yesterday, telling me of a brother clergyman in Dublin, who had a list of *sixty* persons in his congregation, who had apparently been brought to Christ through attending the meetings of Messrs. Moody and Sankey.

Verily the Lord is blessing the evangelistic labors of our dear brothers in Christ—Moody and Sankey. I do not pretend to endorse every utterance, or to see with them exactly, eye to eye, on every point. But I do see, and I do greatly rejoice in their being raised up by God to proclaim, so touchingly, and so successfully, the utter ruin of sinful, fallen man, and his recovery solely through FAITH in JESUS CHRIST!

V.

THE ALL-DAY CONVENTION

on Tuesday was in every way a successful meeting. It was attended by immense crowds throughout the day, and many well-known ministers and others were present from London and various towns in the provinces, as well as Scotland and Ireland. Mr. Moody presided throughout the day with his usual tact and energy.

The first hour was fitly devoted to praise, and Mr. Sankey's opening address was followed by powerful testimony to the value of the services by our brethren in Scotland and Ireland. All the speakers concurred in saying that a new song had been put into their mouths.

Mr. Moody occupied the next hour with an address on "Work;" and his trenchant words, uttered in the presence of so many Christian workers, were potent with blessing, in stimulating them to do more than ever for the Master in their widely-separated vineyards.

"How to conduct Prayer-meetings" was the next topic, and a most important one it is. We cannot better describe many of the prayer-meetings we have been accustomed to attend in past years than by comparing them to "wet blankets." They have been characterized by so much frigidity and routine, that we do not wonder the attendance has mostly been small. Mr. Moody will have done us British Christians a great and lasting service if he has been enabled to show how our prayer-meetings may be made broad and deep channels of blessing and happiness both to Christians and the careless world round about us. We look for this result.

More important; perhaps, was the subject of the next hour, "How to reach the masses." Whoever will solve that problem will earn the unspeakable gratitude of all who sigh for the conversion of the nations to Christ. The rousing addresses of Mr. Chown, of Bradford; Mr. Newman Hall, of London; Mr. R. W. Dale, of Birmingham; Mr. Fletcher, of Dublin, and others, all men of large experience, will, we trust, have contributed somewhat to this desired end.

Mr. Moody was as practical as ever in his answers to the questions sent in; and, if those who sent them will only apply those answers, we are inclined to think the hour devoted to the "Question Drawer" will be the most fruitful of any.

In the evening a public service was held in the same place; hundreds were unable to gain admission. The Rev. Newman Hall, of London, delivered an address, earnestly entreating all present to forsake sin and come to Christ. Mr. Moody, in his discourse, urged on his hearers immediate decision for Christ.

Mr. Sankey's singing of sacred songs seems to make a deep impression upon the great congregation.

At the meeting in Bingley Hall on Friday evening, Mr. Moody said: I was very dejected last night. Our meetings have been so much blessed that an effort was put forth to get Bingley Hall for another week. When we got home last evening, we found a dispatch from a gentleman, saying we could not have the hall. I was greatly depressed all day. Now, however, I have just been told we may yet obtain the hall for another week. But the committee are wavering a little, as they have some fears the people will not come out to the meetings next week. We have good committees wherever we have been; but we have never had a better committee than the Birmingham one, and I know they will come to a wise decision. But if you are anxious about your souls, you'll attend the meetings. We'll get several gentlemen to speak, and we hope you'll rally round them and the committee. We have had great blessings in other towns; but I think we never met with anything that came up to this—to our meetings in Birmingham. I must say I've never enjoyed preaching the gospel more than I have done since we came to Birmingham. We've reached so many people. I only wish we could have such a hall wherever we go. I think if we could only take up Bingley Hall, we would carry it round the world with us, as a place in which to preach the gospel to all men. But I would like you Birmingham people to go with us. Well, then, if we do our best to get speakers for another week, will you do your best to get hearers for the speakers?—(Many cries of "Yes," "yes.") Well, keep your promise. Why, almost any man could speak in this hall to such a meeting as this. The very sight of you is enough to make a dumb dog bark. I'll telegraph off to Liverpool and London to send us all the help they can. There will be a service on Sunday afternoon, when one of your own ministers will preach. On Monday night you'll have a thanksgiving ser-

vice. Come to it to thank God for having answered our prayers to bless these meetings. Has God not answered your prayers?—(Cries of "Yes," yes.") Then on Tuesday we'll get some one else to speak. On Wednesday there will be the usual services in the churches and chapels. On Thursday night there will be another speaker. On Friday I will come back, on my way to Liverpool, and we'll have a meeting for all the converts. Now, let all rise who will support the committee and attend the different meetings. [Almost the entire audience stood up in response to this appeal.] Yes; the committee are quite satisfied. We'll go on then. Pray there may be hundreds and thousands converted next week. If things do not always please you, don't complain; just pray. Pray for a great blessing next week.

VI.

THE FAREWELL MEETING.

SERVICES were held in Bingley Hall last week as follows: On Sunday afternoon Mr. Sankey conducted, and Rev. F. Gal-
laway, and Messrs. J. B. Gould (American Consul), and W. H. Greening (a member of Birmingham School Board), delivered addresses. On Monday night Mr. R. W. Dale, M.A., and the Rev. Newman Hall (London), were the speakers; on Tuesday, the Rev. Newman Hall; on Wednesday, the Rev. Donald Fraser (the well-known Presbyterian minister of London); and last (Thursday) evening, Mr. W. P. Lockhart, Liverpool. All these meetings have been well attended, from 5,000 to 7,000 persons having been present at each.

The Birmingham *Morning News* gives a long report of two services held there by Mr. William Nobbs, the converted policeman, and says: "Plain and unaffected, disdaining alike oddities of gesture, mannerisms of speech, or adventitious, and it might be added meretricious, helps of all kinds, William Nobbs, with the same quiet force with which he might have narrated his evidence in a police-court, conducts his sermon. He has something important to say, and he says it in a clear, straightforward manner. To him the Judge is always present. The little Bible he holds in his hand is grasped much after the same fashion as if he had just sworn to speak

'the whole truth, the sole truth, and nothing but the truth,' before a jury."

Messrs. Moody and Sankey's farewell service at Birmingham was held on Friday evening, when the Bingley Hall was once more crowded to its utmost, nearly 1,600 converts' tickets being applied for. It would be manifestly premature to assert that this number of people have been converted during the previous three weeks' services. As Mr. Moody said at the Conference in London, on the same day, they did not desire to reckon up the number of converts, because they could not judge of the reality of the cases. At the same time we think it very probable that many have been brought savingly to believe in Christ who did not apply for converts' tickets. In any case, the progress of the movement in Birmingham has been such as greatly to encourage and cheer our American brethren and those who helped them in their labors; and we respond to Mr. Moody's hope that it may "continue for a year."

Mr. Moody's address to the converts was, as usual, most fitting. Pointing them to the true and only source of abiding strength, he warned them of the dangers ahead; and we hope his words will dwell in their hearts for many a year to come. His parting sentences were the expression of affectionate regard, and it was plain, from the demeanor of the audience, that the parting on their side was a most reluctant one.

Mr. Sankey sang the farewell hymn with great pathos and feeling; and on leaving the hall both he and Mr. Moody were besieged with friends anxious to receive a parting shake of the hand. They proceeded to Liverpool on Saturday.

A CORRESPONDENT writes concerning this meeting: "We shall never forget that address." Such was the almost involuntary exclamation of a well-dressed mechanic who was standing by us in the aisle of Bingley Hall. And truly the work of the Lord in this town is such as has never before been seen here. We were praying and expecting great things, but the blessing has exceeded our expectations; never before have the people of every class been so moved and such glorious results followed. A week having elapsed since Mr. Moody left us, we are enabled to speak in a measure of results. First, the life of the ministers who have taken part has been largely increased, so that the testimony of

many of the hearers last Sunday was, "Our minister preaches like a new man;" then the renewed life of the churches is already manifesting itself in the desire to work either in Sunday-schools or tract districts; and besides this the people outside are more disposed to hear the gospel, many coming into our churches last Sunday, and in more cases than one when notice was given out after the service that inquirers would be spoken to, numbers varying from twenty to sixty passed into the vestry, and many rejoiced in a new-found Saviour. In our own chapel we have had services nightly, conducted by our brother, Mr. Nobbs, of Gloucester, and such a gracious time we never knew before, on each occasion the chapel being crowded, and many coming after into the vestry and going home happy in Jesus. Our hearts are indeed full of praise; should we be silent the stones might well cry out, "But we will bless the Lord from this time forth, and forevermore."

VII.

I VENTURE to follow my letter of a fortnight since with a second upon the work of God through Mr. Moody's faithful uplifting of Christ, and Mr. Sankey's singing of the songs of peace. I know of no one of the many blessed hymns which has more struck the heart and arrested attention than that sweet one whose chorus begins, "Oh, 'twas love, 'twas wondrous love, the love of God to me." This love and its manifestation is the theme of every sermon, and, of course, God owns it. Ministers wonder at failure, and try to discover the cause; a week of services such as Birmingham has had for the last fortnight, I think must answer the question, "What is the cause of failure?" for we have seen in the crowded meetings, in the overwhelming number of anxious ones, in the utter breaking down of strong men, the secret of success. The wondrous love of God has been the weapon which has been used; failure in using this weapon has been the cause of failure in result. Never has Birmingham been so mightily moved; in the workshops Sankey's songs are sung, and men who cared for none of these things are anxiously inquiring after the good news. Oh, may our God carry on the work begun with mighty power.

VIII.

I MUST write you a few lines, according to promise, of what the impressions made on my mind are by the few days spent in Birmingham in connection with the work of our friends, Messrs. Moody and Sankey.

The first thing I will notice is the evidence the work gives of the power of the simple preaching of the cross of Christ. The singing, no doubt, attracts many; but the power is not in the singing, but in what is sung. It is the old story of a Saviour's love to a lost world that thrills the hearts of those who hear it sung, and that helps to swell the vast audience that daily, and often twice a day, and on Sundays four times a day, draws together vaster crowds than, perhaps, were ever drawn together consecutively for any political or scientific object.

Christ meets every need, heals every disease, and wipes away every tear; and it is the simple declaration of this that gathers the crowds now, as it did nineteen centuries ago on the mountains and plains of Galilee. The infidel is prone to say that Christianity is dead, and does not meet the need of the age. These meetings show that it is alive, and still meets the need of all who come to the healing stream. As in the days of our Lord's personal ministry thousands followed who went away, and were none the better, so it is now. But when hundreds stand up at the close of an earnest, simple gospel address, as we have witnessed at these meetings, desiring to be prayed for, and wishing to become Christians, there is a power from God which it must rejoice every true-hearted child of His to witness or to hear of.

The next thing I would remark on is the directness of the preaching of Christ, the lifting up of the Lord himself, that characterizes the ministry. Dogmatic teaching will not serve; we need a personal Christ, brought near to the personal need of the sinner. And this is a marked feature of the work, and one which all engaged in the preaching of the gospel will do well to ponder, and see whether the secret of the general want of power felt be not that theories of truth have taken the place of the living truth itself. Mr. Moody lifts up a living Christ, and makes his hearers almost think they hear His footfall, and listen to His voice. Christ lives in his ministry.

Firstly. Christians are led to realize the fact that they are, firstly and chiefly

fellow-disciples of the same Lord, having in the gospel by which they are saved, and which they preach, a common ground of evangelistic effort, which, while it does not call for a compromise of the smallest truth, holds paramount the living truth of a common Saviour and a common salvation. This is no small gain in this day of narrow sectarianism and Pharisaic exclusiveness. May all be willing to say, as our brother Moody said on one occasion, "If I have one drop of sectarian blood in my veins, I would gladly pour it out!"

Secondly. An uncompromising testimony against a worldly Christianity that would seek to take as much of this world as would not absolutely rob the soul of the world to come. Unflinchingly our brother exposes the shame and sorrow of a world-bordering life. He would give his Lord all, under the influence of the grace of the all that has been received; and this in a manner that will be very simple and very new to many of his hearers, who may have been Christians like Lot in Sodom, almost, perhaps, ever since they were converted. We shall not readily forget the gold chain that had become so tarnished in a man's pocket, from contact with some lead there, that he was giving it back, thinking it a fraud. And Mr. Moody added, "The gold will be tarnished by the lead, but the lead will not take up the gold." The world draws down one that seeks its fellowship, but is not drawn up by him.

Thirdly. We would notice the great prominence given to working for Christ. He remembers the work, "To *every* man HIS work," and, in the deep earnestness of his own conviction of the joy of working for such a Master, would he press it on all, and lead many to find in it a remedy for coldness of heart and lifelessness of walk, and many a life-long sorrow.

Mr. Moody's addresses to Christian workers are full of plain, common-sense directions, wherein is no mystery, and which

commend themselves to the judgment of all faithful men. There may be a little danger of a forgetfulness of that communion with God which can alone give work a tone and character which will make it what the work of Him was who spent His days in labor, and His nights in communion with God. This element is, perhaps, a little wanting, but to most the call is sorely needed, "Rise, and be doing;" "Work, for the night is coming." May that little song, "Nothing but leaves," linger long in the hearts of all who heard it sung, and lead to many *sheaves* and fewer *leaves*.

Fourthly. I think we see that there *is* a power in the gospel to reach the masses. Hard and careless many are, but there are soft moments in the hardest heart, and anxious forebodings not unfrequently fill the most careless soul. There are hours and days, weeks and months, of divine visitation, when many will gladly listen, if a fitting person and a fitting place be provided. They know not what they want; they know not where to find it; but we, who know the sinner's want, and know where it is to be met, are responsible for so presenting it, and for so providing for its presentation, that the subject and the place shall fall within the reach of needy and often thirsting souls.

After much had been said about reaching the masses, Mr. Moody wound the question up in these few words, "Go and fetch them."

But may God keep His people from seeking to reach those outside by leveling up and leveling down, as if to meet God and the world half-way. Let the heights and the depths remain, as they ever will, in fact, remain, and seek the power of the invisible, almighty arm that lifts out of the one, and places the sinner's feet firm on the other, in one mighty act, that lifts from the dust to the throne. There are no steps here.

THE Evangelists began their labors at Liverpool on Sunday morning, February 7th, in Victoria Hall. This building, erected for the purpose, will seat 8,000 persons, and in the morning MR. MOODY addressed 4,500 "Christian Workers." At the afternoon meeting the house was crowded in every part, and thousands went away unable to gain admission.

* * *The Supplementary Narrative will begin with the work in Liverpool, and follow it through the other parts of England. This will be issued in April or May next.*

H Y M N S

AND

SONGS OF PRAISE

FOR

PUBLIC AND SOCIAL WORSHIP.

EDITED BY

ROSWELL D. HITCHCOCK, ZACHARY EDDY,
PHILIP SCHAFF.

NEW YORK:

ANSON D. F. RANDOLPH & COMPANY,

770 BROADWAY.



THE NEW HYMN AND TUNE BOOK.



HYMNS AND SONGS OF PRAISE, for Public and Social Worship, edited by the Rev. Drs. ROSWELL D. HITCHCOCK, ZACHARY EDDY, and PHILIP SCHAFF. Containing 600 pages, 1411 Hymns, and 450 Tunes and Chants; elegantly printed on superfine paper, and substantially bound. Price, \$2.50, *with a liberal discount for introduction.*

The book has been ready only a few weeks, and has already received the following notices, and been introduced into several churches.

From a Pastor in Illinois.—"I must present to the editors my warmest thanks and congratulations. . . Nothing has so completely satisfied me, both as regards music and song. As a contribution to the history of psalmody in authorship and data, it has unprecedented value. . . . While some endeared hymns are wanting, I find fewer prosaic and feeble rhymes than in any collection of comparable size with which I am acquainted."

From a Pastor in Massachusetts.—"I am full of satisfaction with it. It contents me, and we shall look no further. The music and the hymns are superior to anything yet issued."

From another Pastor in Massachusetts.—"It is all that I expected, and more too; and I expected great things from these authors. I well knew that they could do great things upon occasion, and they have certainly done it in this Hymn Book, and outdone themselves."

From the New York Evangelist.—"If there be any fault to be found with the multiplication of hymn-books, there is at least this compensating advantage, that the very competition tends to raise the general standard of excellence. Here now is a very beautiful volume, just issued from the press of Randolph, which in fullness, in completeness, and especially in the selection of hymns from sources the most various; translated out of other languages, as well as taken from our own English tongue; and often brought from ages long past and lands far remote; would have been quite impossible a few years ago.

"In this respect it has a great advantage, from being so largely the work of two of the most eminent Christian scholars of this country—Professors Hitchcock and Schaff—who bring to it all the resources of their learning. Familiar with the history of the early Christian Church, it might be expected that they would gather much from the wide range of their own chosen studies, and that many a precious old Latin hymn, dear to the Church in the early ages, would impart a peculiar flavor and sweetness to this collection, in which the modern Church is to celebrate the worship of her King. But while comprising many gems of this kind, the book is, of course, much more full in modern hymns, born of that new religious life which, since the Reformation, has been felt so strongly in Germany, in England, and in America. Dr. Eddy is well known as one who has made a study of English hymnology, and has already 'exercised himself' in such matters.

"The collection, which is the joint product of three such masters, comprises over 1,400 hymns, with tunes for the purposes of public and social worship. The date and the author of each hymn, so far as they could be ascertained by patient investigation, are given with it. Many new pieces are inserted, which well deserve the space they occupy, while the best of the old and familiar ones have been retained.

"The musical editing has been done by John K. Paine, Professor of Music in Harvard University, and U. C. Burnap, organist of the church on the Heights in Brooklyn, assisted by James Flint, organist in Orange, N. J. The typographical style of the work, in the small quarto which has become so common, is excellent, and does credit to the publishers.

"We congratulate these gentlemen on the completion of what has been a very laborious task. It has been known for some time that Drs. Hitchcock, Schaff and Eddy were engaged in preparing a Book of Hymns, and the eminence of the compilers has naturally attracted attention to the work which they should bring forth. But it has taken far more time and labor than they anticipated. Still they have pursued it with unflagging ardor for months, and even for years, and the completed work is but just offered to the public. Of its merits, as compared with similar collections, others, who are experts in such matters, will be better able to judge than we. One thing we may safely assert, even from our own brief examination, that is, its own intrinsic excellence, which is certainly very great. As such we commend it to the careful attention of a discriminating and music-loving public."

From the New York Observer.—"There is no respect in which the freedom of the press is more emphatically asserted in this country than in the preparation and publication of hymn-books. We have sometimes been disposed to deprecate their multiplication, but the research and criticism to which it gives rise, and the discussions which are awakened, are purifying to the taste of the Church and the public. We cordially welcome this new offering for public and social worship. It is the result of years of labor on the part of three well-known divines, Professors Hitchcock and Schaff, of the New York Union Theological Seminary, and Dr. Eddy of the Congregational Church. They have brought to the work eminent learning, good taste and sound judgment, which are more desirable qualities in a compiler than originality in the composition of hymns. We have not had time for a complete examination of the collection, but we have looked over it with some degree of care and with a critical eye, and thus far do not find a single poor hymn in the more than 1,400 that are comprised in it. A large collection is now demanded by the great diversity of taste that prevails in the Church, and by the immense number of excellent hymns that have been written. Very few of the special favorites of any one will be found wanting in this.

"The type is large and clear; the music, with the text of the hymns, is very handsomely printed, and the whole style of the page is inviting. The music has been edited by competent Professors. We feel safe in predicting that this latest compilation of hymns and tunes will speedily become a favorite among the Churches."

From a Pastor in Western New York.—"I am very much gratified with the book; faultless in mechanical execution, it is unapproachably rich in the treasures of Sacred Song, and the marriage with music is all that can be desired."

From an Organist in Wisconsin.—"It will give me great pleasure to highly recommend the book, which I dearly love to turn to, finding each time fresh surprises in the way of beautiful old and new hymns, set to excellent music, mostly familiar; then, too, the hymns are so complete, and the authors and translators so correctly given, that it is a pleasure to read them, whether one can sing or not."

An edition without tunes is now ready. A chapel edition, containing 400 hymns with tunes, is in active preparation.

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* * Should you desire a copy for examination, with a view to its introduction, we will send it by mail, prepaid, on receipt of \$1.60.

Report of the Committee of a Church in Massachusetts on a Hymn and Tune Book.

AT the annual meeting of the Church, in January, a Committee was appointed—

“To examine and see if any Hymn and Tune Book could be found better promotive of congregational singing than the one now in use.”

Subsequently, the Parish, at its annual meeting, joined the Church in its action, and concurred in the appointment of the same Committee.

The Committee appointed a sub-committee to enter into a critical examination of books brought to their notice, and they reported to the Committee the result of their investigation, which was adopted and recommended to be brought before the Church and Congregation. It should be said that great credit is due to one member of the Committee for a patient and thorough examination of the music of these books.

The Committee have had *four* books under consideration—the latest and most prominent issued for this purpose.

The *first* was “*The Songs of the Sanctuary*,” a book widely adopted, and deservedly popular. It was soon set aside for our purpose—for two reasons—it being compiled as a compromise between choir and congregational singing, and contained, 1st, very many tunes too difficult for a congregation to sing; and 2d, fifty pages of hymns without tunes.

The *second* was “*The Book of Praise*,” published at Hartford. In externals, it did not commend itself, while its selection of hymns was found to be too limited.

The *third* was “*The Church Hymn Book*,” compiled by Dr. Hatfield. It was thoroughly examined, and found to be superior to anything yet issued. It contained more familiar tunes and a larger collection of hymns.

The infelicity of the book was discovered to be an alteration of many of the tunes so as to constitute really a new harmony, which, though an improvement, yet would be an objection, while the hymns were strictly and rigidly retained in their original forms, often when accepted and familiar alterations were a manifest improvement.

The Committee would, however, have been unanimous in recommending this book as best for our purpose, but subsequently to their examination, there appeared another book:

The *fourth*, “*Hymns and Songs of Praise*,” edited by Drs. Hitchcock, Eddy, and Schaff.

This book claimed attention from the reputed character of its compilers as well as the reputation of its musical editors, Professors Paine and Burnap, the former of Harvard University. It is after examining this book that they have come to the unanimous conclusion that it is the best for congregational singing of any yet issued. It combines in itself points of excellence found in all the others—though not in any one—and is open to less objection.

These points may be classified as follows :

1. A book of better binding, finer paper, clearer type, and fuller indexes.

2. A selection of Hymns, containing :

(1.) More that have not been in use, fresh hymns of special merit from unusual sources.

(2.) An unusual number about Christ and His work, hymns peculiarly rich and vital in Christian sentiment and experience.

(3.) A large number suitable for family worship, so that the book may be used as a manual of worship.

We find these hymns in their most approved forms.

The music of the book is *especially adapted to congregational singing*, containing an unusual variety, as follows :

(1.) A large number of standard familiar tunes.

(2.) A goodly number of chorals.

(3.) The best of our own composers.

(4.) Many popular tunes endeared to us in the prayer-meeting and the Sabbath-school.

They notice that these tunes have been written—

(a) With full harmonies, there being but a very small number of duets.

(b) With few exceptions upon the major key.

(c) And rarely, if ever, with rests for the whole congregation.

(d) In many instances upon lower keys than is usual.

They find that the adaptation of the words and music is in remarkably good taste.

They find more music from the great authors than in other books—music that will wear, and never wear out. The good congregational English tune, like York ; and the German choral, like Nuremberg ; and the lighter music of American composition.

The tunes are some of them difficult, but very few that cannot be mastered by this congregation.

This book being the last issued, has availed itself of all the advantages of its predecessors, and, in the opinion of the Committee, is the best for our use, and superior to anything yet published.

In this opinion they are confirmed by the favorable judgment of others outside of the Committee, in whose hands they placed the book.

The Committee have fulfilled the work for which they were appointed.

They do not anticipate that anything better will be issued for years, and they recommend—if a change is made—the “ Hymns and Songs of Praise.”

From a Pastor in Michigan.

"HAVING given the Hymns and Songs of Praise a deliberate and discriminating examination, it may be well to specify some of its conspicuous elements of excellence. First, it may be doubted whether a more complete collection of the best hymns can be found. It is a thesaurus of sacred lyrics, compiled from all authors, tongues, and ages. Here are more than 1,400 hymns, gathered, with a catholic impartiality, from the world's museum of sacred song. The collection has high historic value, for we are furnished with the names of composers, whether of hymns or harmonies, with the date of their birth and death, and of the composition of the tune or poem. Amid such a host and variety of hymns and tunes; all types of taste; all shades of experience, find their affinities. And we are agreeably surprised to see that in the compilation, the editors have been guided not only by their own severely classic preferences, but also by the popular voice.

"Many hymns, lamentably lacking in lyrical and rhetorical merit, are so linked to the love and life of disciples of Christ, that no book of hymns would be complete without them.

"Among the specially admirable features of this book of praise, are the judicious care and caution with which alterations upon the original text of hymns have been admitted or excluded; the absence of all needless abridgment; the natural but artistic arrangement and classification; the peculiar fullness and completeness of the indexes of subjects, Scripture texts paraphrased or illustrated, and of first lines of hymns and verses. But the crowning excellence of the book is its truly Christian theology. Jesus Christ and holy living are central and supreme.

"It is but fair to say, that these great excellences are not offset by correspondingly glaring defects. If you want a familiar hymn for home use, or sanctuary service, it is both easily found and easily read.

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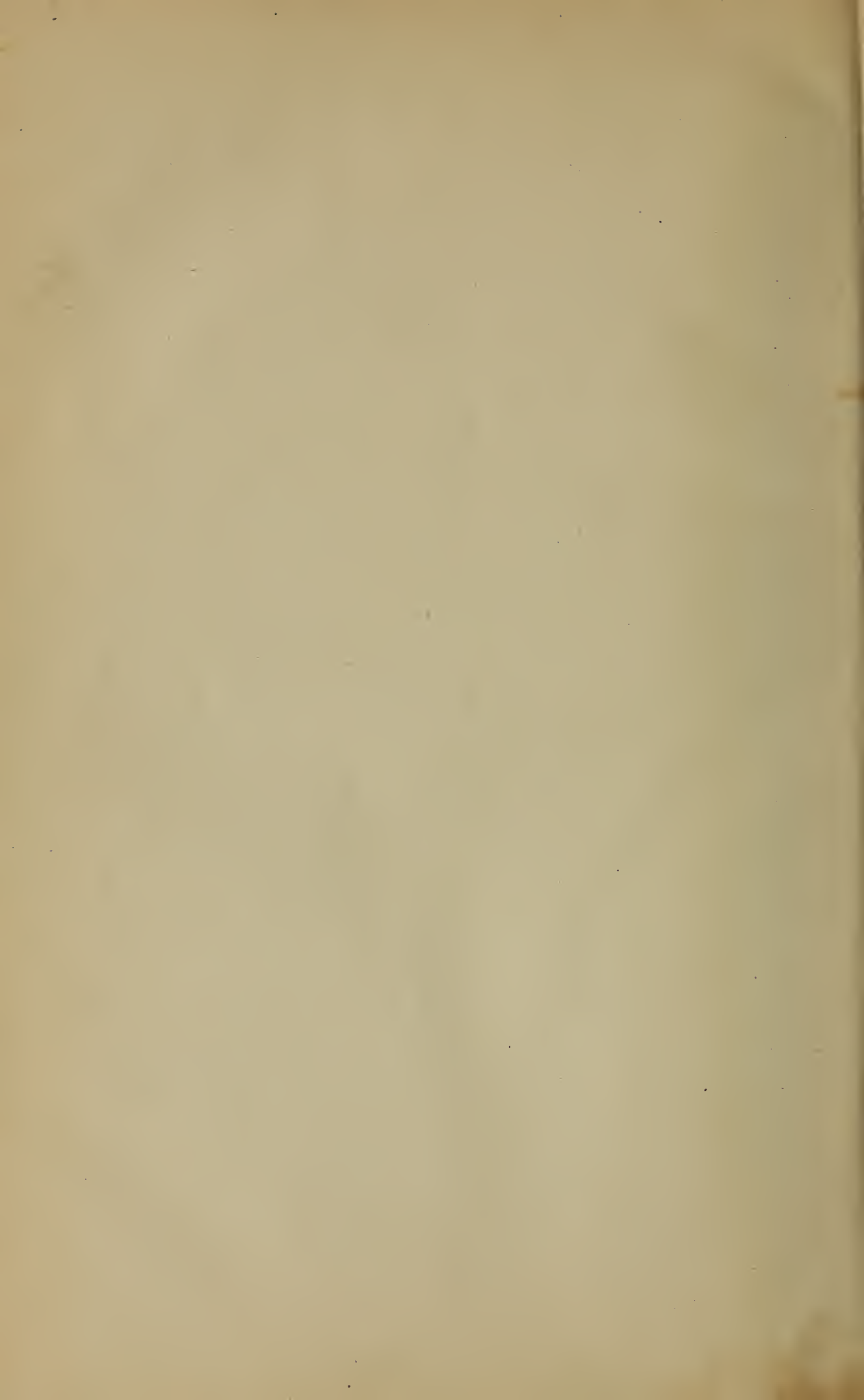
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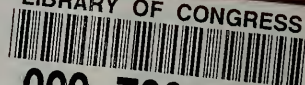
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